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R[obert] A[ylet]

BRIEFE CHRONO-
LOGIE OF THE HOLIE
SCRIPTVRES, AS PLAINE AND
easie as may be, according to
the extent of the seuerall
historicall bookes
thereof.

*Comprised first in a few Verses to
a short viewe for some helpe of
memorie: and afterward more particu-
larly layd forth and explained, for
a further light to the course
and proceeding of the
holy Storie.*

With a Catalogue of the holy Prophets
of God, as touching the times
wherein they pro-
phesied.



LONDON.

Printed by Iohn Harison, for
Thomas Man. 1600.

BRIEF OF THE
HISTORICAL
AND
GEOGRAPHICAL
DESCRIPTION
OF THE
COUNTY OF
SURREY
IN THE
REIGN OF
HENRY THE
SECOND
BY
J. H. MURPHY
F.R.S.E.
LONDON
PRINTED BY
JOHN JOHNSON, ST. PAUL'S CHURCH-YARD
1830

Comprising
a Description of the
County of Surrey
and of the
Towns and Villages
situated therein
and of the
Antiquities and
Monuments
which are to be
seen in the same

76097

With
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Map
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same

Printed by
John Johnson, St. Paul's Church-yard
London

To the Reader.

NOt onely are the works of God to be reuerenced & regarded in themselves, but also in respect of the most wise and excellent course & order of the contriuing and disposing of them. God hath made all things beautifull in the time and season thereof. Eccles. 3. 11. And Act. 15. 18. From the beginning of the world God knoweth all his workes, saith the Apostle Iames. His meaning is that he knoweth them so, that according to his foreknowledge he hath most wisely disposed euery one of them.

It must needs be acknowledged therefore, that it is the dutie of all that desire to be wise in the Lord, to seeke after the knowledge of him, both in his workes, and also in the orderly course of effecting them, according as he himselfe hath in his holy Scriptures revealed the same.

To this purpose is that which Moses writeth Deut. 4. 32. Inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, & aske from the one end of the heauen to the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard, &c. And that which we reade in the 111. Psal. vers. 2. 3. 4. &c. The works of the Lord are great, and ought to be sought out of all those that loue them. His worke is beautifull and glorious, his righteousnesse endureth for euer. He hath made his wonderfull works to be had in remembrance, &c.

And verily, if we weigh things with a right iudgement, we shal find that this is the very end wherefore God hath created times it selfe, and placed the Sunne and the Moon

To the Reader.

in the firmament for the distinction of the day and the night, and that they should be for signes and for seasons, for dayes and for yeares, for summer and for winter, Gen. 1. 14. &c. and chap. 8. 12. For these are but the Vshers as it were, to point vs to the word of God, as to the head master & teacher of his schoole, that from thence we might learne not so much what God hath done in making the world for mā, as what he hath done in the world for the praise of his glorie euer since he hath made the same: and chiefly what course he hath taken for the renewing of the world euer since mankind hath corrupted and disordered the same. For want of which obseruation, our Saviour Christ, the true sunne of righteousness, earnestly blameth the Iewes, for that they obseruing the signes of faire and foule weather, &c. altogether neglected the signes of the time, and season of his comming vnto them. Mat. 16. 1. 2. 3. All the excellent works of God are so chained & linked together, that we cannot well know the latter without the knowledge of the former. As a help therefore hereunto, serueth this present Chronologising of the holy Scriptures. Wherein two things haue bene intendod and indenoured: the one plainnesse, the other shortnesse, and in either of them as much certainty as could be attained vnto for the helpe of the Christian Reader, from the expresse and entier direction of the Scriptures themselves. God of his mercie vouchsafe his blessing vpon it to all good ends and vses wherunto it may serue thee, to his honor and glory, euen for our Lord Iesus Christs sake. Amen.

Thine in the Lord.

R. A.

*A briefe Chronologie of the
holy Scriptures.*

Comprised first in a few verses.

SAcred Genesis first of all, **A**
The Scripture storie doth contain,
Of yeers 2 thousands hundreds three
And sixtie eight since world began.

The secōd Book which Moses wrot **B**
Cald Exodus, of going out:
One hundred forty adding sixe,
This is the sum wherto tis brought.

The third, of Leui bearing name, **C**
Shewes many things, but ekes the
With neuer a yeer: but Numery ^{(skore} **D**
Hath thirty eight, & neer one more.

Then Deuteronomie doth supply, **E**
All which that yeer to want we see:
So all fise Books to thousands two,
Adde hundreds fise & fifty three.

A BRIEFE CHRONOLOGIE

F Next, Ioshua space of 17 yeares,
G Iudges two hundreths ninetie nine :
H The first of Samuel fourescore,
I The next hath fortie, Dauids reigne.

K The first of Kings, from Salomon
Hath years one hundred & seuenteen
L Next, hundreths three, forty and five,
As by due triall may be seene.

M This Story reacheth to the time,
When captiue state to Iuda fell :
N Yea to the yeare of fortie five,
That they were thral in strage Babel.

The books of dayes or Chronicles,
O No longer Storie do set downe:
Saue fortie five, to Cyrus reigne,
They make increase to seuentie one.

P Then Ezra, Nehem', & Esters book,
Shew captiue Iews sent home again:
Where they abode 4 hundred yeares,
Yea ninety more til Christ was slain.

For, thus is Daniel rightly scann'd, Q
 I meane the speech of Angel there:
 Who thither, frō thral seuenties end,
 Defineth seuen times seenty yeare.

So then, since man was first create,
 And likewise since his wofull fall,
 Til Christ his deth: tis thousāds three R
 Hundreths nine, & sixty sixe in all.

Whence take we thirty three & then,
 There do remain but thousāds three:
 And hundreths nine, thirty & three,
 Til Christ took flesh'to make vs free.

Now since that time, how many S
 Haue passed iust by yeerly count: ^{(yeres}
 He know'th but little, that cānot tel,
 The sum wherto they do amount.

But vse hereof what shuld be made,
 Most wise may liue & stil may learn:
 Christ taking life, and dying death,
 To life doth cal, frō sin doth warne:

For as he came in base estate, (comes
 And staid no whit, the time once
 So will he haſt a glorious Iudge,
 Of life & death, to giue laſt doome.

Repent therefore, thy ſin forſake,
 Beleeue in him who God hath ſent:
 Be ſory for all dayes and times,
 Wherin thou haſt thy life miſpent.

Thus times & ſeaſons if thou weigh
 The more exact, the better ſtay:
 But if thou do this uſe neglect,
 The greater ſkill, the worſe defect.

Thy friend doth friendly wiſh thee
 Let ſmal default not much offend. (wel
 One yeare, yea more may pen eſcape
 But Gods accounts cā none amend.

IN

*In the yeare of the euerlasting
reigne of our Lord Iesus Christ
1600. For he shal reigne for e-
uer, and of his kingdome there
shal be no end. Luke.1.33.*

*In the yeare of the worlds de-
cay 5533. For the heauens and
the earth waxe olde as doth a
garment, and as a vesture they
shal be changed. Psal.102.26.*

*And 1. Cor. 7.31. The fashon
of this world goeth away.*

*And 2. Pet. 3.10.11 The world
and all things therein must be
dissolued.*

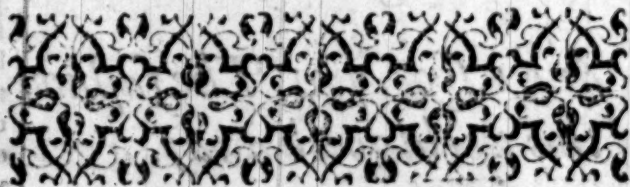
3933 from
the begin-
ning of the
world, to
the birth of
Christ: and
1600 to the
presēt yere
since his
birth, they
make this
totall sum
of the old
age of the
world.

5533.

A BRIEFE CHRONOLOGIE

*And 1. ep. 4. 7. 8. Now the
end of all things is at hand: be ye
therfore sober & watching in
prayer. But about all things
haue feruent loue among you.
&c.*

A





A more full opening and explaining of the former verses, for a further light to the course of the
Storie, according to the Index
of the letters prefixed vnto
them, and first concerning

GENESIS. 2368. yeares.



He long extēt of the history of the first book of Moses may be certainly collected, as followeth. Adam, the first man that euer was, liued frō the day wherein God created and made him, the space of 930 yeares. For so we reade it expresly mentioned. Gen. 5. vers. 5. The which age of Adam reached to the 56. yeare after that Lamech was borne, Gen. 5. 28. as it is easie to be gathered from the genealogie thus. Adam was 130 yeare old, when his son Sheth was borne. From Sheth to the birth of Enosh, were 105 yeares. From Enosh to Kenan 90. From Kenan

From Adam to the deluge were ten generations.

1. Sheth who suppl
eth the
room of
Abel, who
Cain slew
2. Enosh
3. Kenan.

Mahala- to Mahalaleel 70. From Mahalaleel to Iered
 leel. 65. From Iered to Henoch 162. From Henoch
 Iered. to Methushelah 65. From Methushelah to La-
 Henoch mech 187. From Lamech to Noah 182. All
 Methu- which, we reade Gen. chap. 5. from the 3. verse
 ah. to the 29 of the same chapter. So all these nine
 Lamech feuerall numbers, 130 from Adams creation to
 Noah. the birth of Sheth: 105 to Enosh: 90 to Kenan:
 o. Shem. 70 to Mahalaleel: 65 to Iered: 162 to Henoch:
 65 to Methushelah: 187 to Lamech: these (I
 say) put all together, with a further addition of
 56 yeares of Lamech, they do amount to the
 former summe of 930 yeares, which were the
 yeares of the whole life of Adam.

Now from the 56 yeare of Lamech, in the
 which Adam died, to the birth of Noah, which
 was in the 182 yeare of Lamech, as was men-
 tioned a litle before out of Gen. chap. 5. 28. there
 is a surplussage of 126 yeares.

From the birth of Noah to the vniuersall de-
 luge, or drowning of the world, were 600 yeares.
 Gen. chap. 7. 11. That is to say, 502 yeares to the
 birth of Shem: and from Shem to the birth of
 Arpachshad 100 yeares: who was borne two
 yeares after the flood. Gen. chap. 11. 10. and
 chap. 5. 32. compared with Gen. chap. 10. ver.
 21. according as Tremelius and Iunius do right-
 ly translate that verse thus: *To Shem also, who
 was the father of all the sonnes of Heber, & the bro-
 ther of Iapheth the eldest, there was an off-spring
 borne. Whence it is euident, that not Shem, but
 Iapheth*

Iapheth was the eldest sonne of Noah, albeit Shem is for honours sake first mentioned in that 32 verse of the 5. chap. in so much as the holy Storie was afterward to be continued frō Shem, and not from Iapheth. And note also that in the same respect, Gen. 10. 2. Iapheth hath the first place giuen to him by an hysterosis or backwardnesse of order, familiar to the scriptures: & Ham keepeth still the second place as we see in the 6. verse of the same chapter, though he were the youngest of the three, as we read in the 24. verse of the 9. chapter.

From the flood to the birth of Abram were 352 years, as may be seene from the account of the Genealogie, Gen. chap. 11. from the 10. ver. to the 27. in this maner as followeth. Arpachshad the sonne of Shem was borne two yeares after the flood, as was said euen now. From Arpachshad to the birth of Shelah were 35 yeares. From Shelah to Eber 30. From Eber to Peleg 34. From Peleg to Reu 30. From Reu to Serug 32. From Serug to Nahor 30. From Nahor to Terah 29. From Terah to Abram 130, as it is euident in that Terah liued 205. yeares. Gen 11. 32. and died in Haran when Abram was yet but 75 yeares old, Gen. 12. 4. For from the beginning of this 12. chap. it appeareth that Abram remoued not from Haran till after that Terah his father was dead. And thus also it is plaine that Abram was not the eldest son of Terah, though, for honours sake, and because the holy Storie

From the deluge or drowning of the world to the birth of Isaac, in which all the nations of the earth are blessed there were likewise ten generations.

1. Arpachshad,
2. Shelah,
3. Eber.
4. Peleg,
5. Reu,
6. Serug.
7. Nahor.
8. Terah.
9. Abram
10. Isaac.

was to be continued from him, he is set before Nahor his elder brother, as was obserued before concerning Shem the second sonne of Noah. Wherefore touching that which is written cha. 11. 26. (*Terah liued 70 yeares and begat Abram, Nahor and Haran*) it must be vnderstood, that at his seuentith yere he began his generation with Nahor or Haran, after the first whereof, Abram was borne manie yeares after.

Now all these yeares, from the flood to the birth of Abram; that is to say, two yeares before Arpachshad was borne; then 35 of the life of Arpachshad; and 30 of Shelah; and 34 of Eber; and 30 of Peleg; and 32 of Reu; and 30 of Serug; and 29 of Nahor; and 130 of Terah; nine seuerall numbers, as before, they arise to one whole summe of 352 yeares.

From the birth of Abram to the promise of the Gospell, which God made the first time vnto him, were 75 yeares, as it is set downe Gen. chap. 12. 5. For this promise was first made to Abram, when he departed out of Haran; & that was soone after the death of Terah, as is manifest by the processe of the Storie from the last verse of the 11. chap.

From this promise of the Gospell to Abram, vnto the birth of Isaak, were 25 yeares, Gen. ch. 21. 5. For adde 25. yeares to the former 75, and they make 100, which was the age of Abram when Isaak was borne.

Isaakob. From the birth of Isaak to the birth of Isaakob
were

were 60 yeares Gen.chap. 25.verſ.26.

From the birth of Iaakob, to the time he went downe to Egypt for his reliefe againſt the famine, there paſſed 130 yeares, Gen. chap.47.9 And after this, Iaakob liued in Egypt 17 yeares, ſo that his whole age was 147 yeares, as it is recorded in the ſame 47. chap. verſe. 48.

From the death of Iaakob, to the death of Ioseph, wherewith the Storie of Genefis is ended, there were 53 yeares; as may be proued thus. For in ſo much as Iaakob died, when Ioseph was 57 yeare old; (as may plainly be gathered by conference of theſe places following: Gen.41.ver.46. where it is written that Ioseph was 30 yeare old when he ſtood before Pharaoh. And verſe 53 of the ſame chapter, The ſeuene yeeres of plentie were ended. And chap. 45. verſe 6. Two yeares of the famine were paſt at the ſecond time of the comming of Iosephes brethren vnto him. And chap. 46.1.&c. In the third yeare of the famine Iaakob himſelfe came downe to Egypt. And chap.47. 28. Iaakob liued in the land of Egypt 17 yeares. All which yerſes, to wit, 30, 7, 3, 17, they do make the age of Ioseph at the death of Iaakob to be 57.) And further, ſeeing Ioseph liued 110 yeares, Gen. 50 22. 26. it cannot be, but he muſt liue 53 yeares after that Iaakob was dead. And thus vpon the laying together of al the aboue named numbers, in this order following; firſt, 930, which was the age of Adam: ſecondly, 126, frō the death of Adam to

Ioseph.

the birth of Noah : thirdly, 600 to the flood : fourthly 352 to the birth of Abram : fifthly, 75 to the promise first made to Abram : sixthly, 25 to the birth of Isaak : seventhly, 60 to the birth of Iaakob : eighthly, 147 the age of Iaakob : ninthly, 53 the time that Ioseph suruiued Iaakob: we haue a full declaration that the generall summe of yeares from the creation of Adam, which was the sixt day after the world began, to the death of Ioseph, wherewith the whole hystorie of Genesis is ended, they are 2368.

EXODVS 146 yeares.

B *Moses.* FROM the death of Ioseph, to the birth of Moses were 65 yeares. From the birth of Moses, to the time that God sent him to parlie & treat with Pharaoh, for the deliuerance of his people out of bondage, were 80 yeares, Exod. 7. 7.

Departure out of Egypt. The very next yeare after this, Israel departed out of Egypt; euen on the 14. day of the first moneth, Exod. chap. 12. and chap. 13. And in the third moneth of the same yeare, the Lord did publish his Lawe from heauen, descending vpon mount Sinai, Exo. 19. 1. & c. 11. & c. and ch. 20.

Giuing of the law. The Tabernacle erected, And in the very beginning of the next yeare after this, the Tabernacle of God was reared vpon, Exod. chap. 40. 17. 18.

Thus farre reacheth the second booke of Moses called Exodus: All the yeares wherof reckoned together; that is to say, 65 from the death of

of

of Ioseph to the birth of Moses: 80 to his ambassage from God to Pharaoh: 1 to the giuing of the Law, and vntill the rearing of the Tabernacle: they grow to the number of 146.

But it may here be demaunded, what proosse we haue, that betweene the death of Ioseph, & the birth of Moses, were iust 65 yeares. We gather that it must needs be so, because that otherwise there could not be 430 yeares from the promise of the Gospell made first to Abraham; vnto the giuing of the law. Of which intermediant space of time, we haue vndoubted testimonie, Exod. 12. 40. 41. and Gal. 3. 17. And therefore the warrantise of this is a sure confirmation of that.

LEVITICVS,

only one moneth.

COnferre that which we reade, Exod. chap. C 40. verse 17. The Tabernacle was reared vp the first day of the first moneth in the second yeare: with that which Moses writeth in the first verse of the first chapter of Numbers, in these words, *The Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the congregation, the first day of the second moneth, in the second yeare after that they were come out of the land of Egypt. &c.* Here therefore is the storie of neuer a whole yeare, but only of one moneth.

NUMBERS, 38 yeares,

and 9 moneths.

D Compare that beginning of this booke of Numbers, with the third verse of the first chapter of Deuteronomie where thus we read: *And it came to passe in the first day of the eleventh moneth in the fortith yeare that Moses spake to the children of Israell, &c.* Of these fortie yeares, yeeld one for the giuing of the law, to the rearing of the Tabernacle, vnto Exodus; and one moneth to Leuiticus; so there shall remaine to Numbers 38 yeares and 9 moneths.

DEUTERONOMIE,

two moneths at the least, which make vp the 39. yeare of the booke of Numbers, and reacheth to the end of the fortith yeare that Moses spake to Israell.

E This is euident, in that (as was mentioned before out of Exod. chap. 7. vers. 7.) Moses was 80 yeares old when he led Israell out of Egypt; but he died not til he had liued 120 yeres, as we read, Deut. 34. 7. *Moses was one hundred and twentie yeares old when he died: his eye was not dimme, nor his naturall force abated, &c.* So then Deuteronomie maketh vp the 39. yeare of Numbers: whereunto ad one yeare borrowed from Exodus, and we haue the whole fortie years that Moses spake to the children of Israel.

Note

Note here that the fortie yeares wandering of Israell in the wildernesie is to be reckened from their first entrance into it, Exod. 16. 35. Nehem. 9. 21. Reade also Pſalme 95. For euen three dayes after their deliuerance they begin to murmure, Exod. 15. 22. Neuertheſſe it is not pronounced for a curſe vnto them till Numbers, 14. 34. This curſe ended with the death of Moſes.

IOSHVAH, 17 yeares.

THis is prooued, in that there being 480 F yeares betwixt the departure of the Iſraelites out of Egypt, to the time wherein king Salomon layd the foundation of the Temple of Ieruſalem, which was in the fourth yeare of his reigne, 1. King. chap 6. verſes 1. and 37: there are of this ſumme of 480, euery yeare recorded in the holy Scriptures (except from the beginning of Ioſhua his gouernment, to the time of his death) to the number of 463 yeares, as will be manifeſt by the account following. For (as hath bene already declared) from the time that Moſes began to ſpeake to Iſrael, to the time of his death, was 40 yeares. The time of the Iudges (as will more clearly appeare anone) was 299 yeares: of Eli 40: of Samuel and Saule 40: of Dauid 40: of Salomon 4, to the time wherein he began to build the Temple. Wherefore onely 17 yeares are wanting to fuſill that num-

ber of 480. And the same must needs be the yeares wherein Ioshua governed and guided Israell after the death of Moses, to the time of his owne death, Iosh. 1. 1. where thus we read: *Nowe after the death of Moses the servant of the Lord, the Lord spake unto Ioshua the sonne of Nun, Moses minister, saying, Moses my servant is dead: now therefore arise thou, go ouer this Iorden thou & all this people unto the land which I giue thee. &c.* And cha. 24. 29. *And after these things Ioshua the sonne of Nun the seruāt of the Lord died being 110 yeares old.*

IV D G E S, 299 yeares.

GTHIS was the space of time, wherein the thirteene Iudges, chronicled and renowned in the booke of Iudges, did as heroicall & most valiant Captaines of the Lord, iudge, auenge & deliuer the people of Israell out of the hands of their enemies; as the rehearfall of the seuerall distance of yeares, from Iudge to Iudge, will henceforth shew and confirme to be true.

God stirred
red vp 13
mightie
Iudges for
the deliue-
rance of Is-
rael, after
the death
of Ioshuah.
1. Othniel.

For from the death of Ioshua to the death of Othniel the first of these Iudges, were 40 yeares Iudg. 1. 1. &c. After that Ioshua was dead, the children of Israell asked the Lord, saying: Who shal go vp for vs against the Caananites, to fight first against them. And ch. 3. ver. 9. 10. 11. When the children of Israell cried vnto the Lord, the Lord stirred vp a Sauior to the childrē of Israel, and

and he saued them; euen Othniel the sonne of Kenaz, Calebs younger brother, &c. So the land had rest to the fortieth yeare, when Othniel the sonne of Kenaz died.

From the death of this Othniel, to the times ^{2. Ehud.} wherein Ehud the second Iudge, and Shamgar ^{3. Shāgar.} the third, had iudged Israell; there were 80 yeeres chap. 3.30.31. For in that account the time of Shamgar must be reckened with the time of Ehud, or else comprehended in the former part of the 40 yeeres next following; because otherwise, the time wherein he executed the iudgement of God, should be altogether omitted. It is likely that his time was but short. From those 80 yeeres, to the end of the gouernment of Deborah, who was the fourth Iudge, ^{4. Deborah} though a woman; there passed 40 yeeres, chap. 5.31. Fro this yeare, to the end of Gideons iudg- ^{5. Gideon.} ment, who was the fift Iudge; were also 40 yeeres, chap. 8. 23. After Gideon was Abime- ^{6. Abimelech.} lech, the sixt Iudge, who iudged Israell 3 yeeres chap. 9.22. Next Abimelech, arose Tolah the ^{7. Tolah.} seuenth Iudge, who iudged Israell 23 yeeres, chap. 10.1.2. Then Iaire the eight Iudge, hee ^{8. Iaire.} iudged 22 yeeres, chap. 10.3. Iphtah the ninth, ^{9. Iphtah.} iudged 6 yeeres, chap. 12.7. And after Iphtah, ^{10. Ibsan.} Ibsan, who was the tenth Iudge: he iudged 7 yeeres, chap. 12.9. Next Ibsan, rose Elon the ^{11. Elon.} eleuenth, he iudged 10 yeeres, chap. 12.11. And in the same chapter, verse 14. Abdon hath the ^{12. Abdon.} place of the twelfth Iudge, by the space of 8

13. Samson yeares. And last of all, Samson the thirteenth, who mightily iudged & auenged Israell whole 20 yeares, cha. 16. 31. All these particular numbers, 40 to the death of Othniel: 80 to the death of Shamgar: 40 to the end of Deborahs gouernment: 40 to the death of Gideon: 3 of Abimelech: 23 of Tolah: 22 of Iaire: 6 of Iphtah: 7 of Ibsan: 10 of Elon: 8 of Abdon: 20 of Samson: they make vp one whole summe of 299 yeares. And so farre extendeth the booke of the Iudges. As for that which is written in the beginning of the thirteenth chapter of this booke, concerning that 40 years of Israells oppression, vnder the hands of the Philistims; as though it had bin betwixt the time of Abdon & Samson, it is not so to be vnderstood: but we must reckē those yeares beginning so as they must end either at or with the gouernment of Samson. In the which time of fortie yeares though Israell had Iudges, yet we are thereby giuen to vnderstand, that they were sundry times greatly molested by their aduersaries, within the compasse of the same.

And concerning all that which followeth in the rest of the booke of the Iudges, from the 17. chapter, to the end of the booke: as also touching that historie recorded in the booke of Ruth: though the matters therein contained, be placed after the time already accounted; yet doe they belong to some of the former seasons. And of the historie of Ruth, it is expressly affirmed in
the

the beginning therof, that it fell out in the time that the Iudges ruled: at such time as there was a dearth in the land of Israell, &c.

1. Booke of SAMVEL,

80 yeares.

THis space of 80 yeares, was partly the time ^H of Elies gouvernement, which continued 40 yeares, 1. Sam. chap. 4. vers. 18. And partly, it ^{Eli. Samuel. Saule.} was the time both of Samuels government, and also of the reigne of Saul; the which reckened together, were likewise 40 yeers. So is that to be vnderstood, which we reade Act. 13. 20. 21: *God gaue to Israell Iudges about 450 yeares, vnto the time of Samuel the Prophet.* The Apottle in that number reckening the time of Elie his gouernment among the Iudges, and also vulgarly reckoneth the times as they are dated, as well for the oppressions of Israell by their aduersaries (such as were Chusan, by the space of eight yeares, Eglon 18. Sisera 20. The Madianites 7 The Amonites 18. The Philistims 40) as for their deliuerances by their Iudges and Sauours 299, besides the 40. yeares of Elie. And then it followeth in the former place of the Acts. *So after that, they desired a King: & God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of forty yeares.* The Apottle here also reckoning the gouernment of Samuell with the reigne of Saule; vnder the couert

whereof, it is as it were shadowed or concealed.

2. Booke of SAMVEL,

40 yeares.

THe reigne of king Dauid, was also the space of 40 yeares: 2. Sam. 5. 4. 5. *In Hebron (saith the Text) he reigned 7 yeares and fixe moneths ouer Iuda: and in Ierusalem he reigned 33 yeares ouer all Israell and Iuda.* Thus with the end of king Dauids reigne, which was at the end of his life; this second booke of Samuel endeth.

1. Booke of KINGS,

117 yeares.

THis 117 yeares is the time of the raigne of fise Kings of Iuda.

K First of Salomon, who raigned 40 yeares 1. King. chap. 11. 42.

Then Rehoboam, the sonne of Salomon 17 yeares, chap. 14. 21.

The third Abijam, whose reigne was three yeares, chap. 15. 2. but not compleate; so that

the third yeare of Abijam was also the first of Asa. For Ieroboam beginning his reigne ouer Israell, when Rehoboam began to reigne ouer Iuda; it is expressly sayd, that Abijam beganne his reigne in the eighteenth yeare of Ieroboam, chap.

The first booke of Kings containeth the history of 5 kings of Iuda. Salomō. Rehoboam. Abijam.

chap. 15. 1. And it is likewise said, that Asa began his reigne, in the twentieth yeare of the same Ieroboam. We haue therefore, only two whole yeares, betwixt Rehoboam and Asa.

This Asa, the fourth king of Iuda; to wit, of ^{4. Asa.} those mentioned in this first booke of Kings: he reigned 41 yeares, as we reade further in the 15. verse of the same 15. chap.

In the fift place, the reigne of Iehoshaphat, is ^{5. Iehoshaphat.} numbred to be 25 yeares: and his death is chronicled in this booke. Neuerthelesse, the storie of this first booke of the Kings, reacheth but to the 17 yeare of his reigne, chap. 22. ver. 51. 52. So that the historie of this booke is but 117 yeares. For so many and no more are the particular summes; 40 of Salomon: 17 of Rehoboam: 2 of Abijam: 41 of Asa: 17 of Iehoshaphat, if we number them altogether.

2: Booke of KINGS,

345 yeares.

IN this second Booke of the Kings, the holie L^l Storie is continued from the 18. yeare of Iehoshaphat, chap. 3. 1. to the last; that is to say, ^{The second booke of Kings containeth the historie of 15. kings of Iuda, beside queen Athaliah,} vnto the 25. yeare of his reigne. Yet so, as the storie runneth vnder the name of Iehoram his sonne; because from the former seuateenth yeare of Iehoshaphat, Iehoram ruled as Vice-roy in stead of his father, chap. 1. 17. And again

who maketh vp the number of 16.

1. Iehoram
2. Ahaziah
- Athaliah.
3. Iehoath.
4. Amazia.
5. Azariah
- or Vzziah
6. Iotham.
7. Ahaz.
8. Hezekiah
9. Manasse.
10. Amon.
11. Iosiah
12. Iehozabaz.
13. Iehozabaz.
14. Iehozabaz.
15. Zedekiah.

yet more specially, from the 22 yeare of his fathers reigne, chap. 8. 16. For Ioram the sonne of Ahab, beginning his reigne in the eighteenth yeare of Iehoshaphat; the fift yeare of this Ioram must be the 22. yeare of Iehoshaphat. And from this time, that is, from the fift yeare of Ioram, doth Iehoram the sonne of Iehoshaphat (euen foure yeares before the death of his father) begin his reigne of that 8 yeares, which is mentioned in the 17. verse of the eight chapter last alledged. For otherwise, how should Iehoram the sonne of Iehoshaphat, reigne to the twelfth yeare of Ioram the sonne of Ahab, whose first yeare was the eighteenth of Iehoshaphat, & the second of Iehorams viceroyship, as hath bene noted before? So then, we haue, beside the remnant of Iehoshaphats reigne (which was foure years from the end of his 17. while Iehoram his sonne was first viceroy) we haue, I say, in the entrance of this second booke of Kings, Iehorams more full reigne, for the space of 8 yeares, beginning at the 22. yeare of Iehoshaphat; that is to say, the first foure yeares by speciall commission, and thenceforth other foure in his sole regencie; to wit, so long as he suruiued his father.

And after this, we haue in the rest of this booke the reigne of 14 kings of Iuda; beside Queene Athaliah, who maketh vp the number of 16, as is noted before.

Of the which kings, Ahaziah the first, reigned one

one yeare, chap. 8. 26.

Next after him, Athalia, a woman vsurper, by the space of fixe yeares. chap. 11. 3.

And after her, Jehoash the second king, who reigned 40 yeares, chap. 12. 1. Yet so, as from his 38. yeare, Amaziah his sonne rule as Viceroy in his roome; as may appeare by this, that Ioash king of Israell, beginning his reigne ouer Israel, at the 37. yeare of Ioash king of Iuda, cha. 13. 10. Amaziah is after ward said to haue begunne his reigne, in the second yeare of the same Ioash, chap. 14. 1. which must be the 38. yeare of Ioash, king of Iuda. And the same also, two yeares before Jehoahaz, the father of Ioash king of Israel died; in so much as the seuenteenth yeare, which was the last of Jehoahaz, touched the last yeare of the reigne of Ioash king of Iuda; seeing he began his reigne in the 23. yeare of the same Ioash of Iuda, and reigned 17 yeares in Israell, chap. 13. 1. So then, the sonne of Jehoahaz was viceroy in Israel, as Amaziah was in Iudah. Three yeares therefore are to be abated, either of the 40 yeares of Jehoash, or of the 29 yeares of Amaziah; vnlesse we could see sufficient reason to say, that Amaziah reigned 29 yeares, beside that time wherein he was viceroy.

Next vnto Amaziah, was Azariah, otherwise called Vzrah 2. Chron. chap. 26. whose reigne continued 52 yeeres. But the beginning of Azariah's reigne is not to be reckoned, till the twelfth yeere after the death of his father;

because Amaziah (as the Storie testifieth) liued but 15. yeeres after the death of Jehoash king of Israel, ch. 14. verse 17. The which his 15 yeeres, could reach but to the 15. yeere of the reigne of Ieroboam, who began not his raigne, till the 15. yeere of Amaziah, as we reade in the same 14. ch. the 23. verse. And hereunto adde, that it is further expresse set downe, ch. 15. 1. (as hath beene alleadged before) that Azariah began not his reigne, till the 27. yeere of Ieroboam, which was 11 yeeres after the death of Amaziah. We are therefore in this place (for the perfecting of our computation) to interpose eleuen yeeres betwixt the death of Amaziah, and the beginning of the reigne of Azariah, who was but foure yeere olde when his father Amaziah dyed. Neither did he begin his reigne, till he was 16 yeeres of age, as it followeth in the 2. verse of the same 15. chapter. Whence also, it will fall out, that as Iuda was eleuen yeeres without a king, by reason of the nonage of Azariah, or for what other cause soeuer: so was Israel, fiftene yeeres after that vacancie or interregnum of Iuda, for the space of 22 yeeres likewise without a king. That is to say, from the end of Ieroboams reigne, which was at the 15. yeere of the reigne of Azariah. So that Zachariah the next king which succeeded Ieroboam, and was the fourth from Iehu, 2. King. chap. 10. 30. he began not his reigne, till the 38. yeere of Azariah, as we reade ch. 15. 8.

12. Some, in their Chronologic admit not these yeeres of vacacie, either in Iuda or in Israel, and therefore begin the reigne of Azariah 15 yeeres before the death of his father: yea, and for the same cause also, doo make Zachariah immediately to succeede Ieroboam in Israel, without anie interruption of the royall gouernment. But the former account is to be followed; the rather, because without the former addition, wee shall not finde that number of Ezekiels 390 yeeres, figured by so manie daies, from the time that Israel fell to idolatrie vnder Ieroboam the sonne of Nebat, to the desolation of Ierusalem at the burning of the Temple. Read Ezek. ch. 4. verses 4. 5. 6. &c. But let vs hast forward.

Ater Azariah, Iotham reigned 16 yeares, 2. King. 15. 32. 33.

Next to Iotham, was Ahaz, who likewise reigned 16 yeares, chap. 16. 1. 2.

After Ahaz, reigned Hezekiah 29 yeares, chap. 18. 1. 2.

Manasses succeeded Hezekiah, and reigned 55 yeares, ch. 21. 1. The longest reigne of anie king either in Iuda or Israel.

Then Amon reigned two yeares, cha. 21. 19.

And after Amon, Iosiah; whose reigne was 31 yeares, chap. 22. 1.

Next to Iosiah was Iehoahaz; but he reigned onely three moneths, chap. 23. 31.

After Iehoahaz, Iehoiakim reigned eleuen

yeeres, chap. 23. 36.

Then Iehoiachin, whose reigne was but three moneths and ten dayes. For so soone after he began to reigne, did the king of Babylon subdue him, and carie him away captiue to Babel, 2. King. chap. 24. 8. &c. and 2. Chron. chap. 36. 9. &c.

Instead of this Iehoiachin, the same king of Babylon placed Zedekiah, who reigned eleuen yeares, 2. King. 24. 18.

Finally, from thence, to the time that Euilmerodach the next king of Babylon, succeeding Nebuchadnezzar, restored Iehoiachin to a princely dignitie; there passed 26 yeares. For he was aduanced in the 37. yeare after that he was caried away captiue, 2. King. chap. 25. vers. 27. From the which if we subtract those 11 yeares of Zedekiah, the remainder is 26. So all the years of the Story of this second book of Kings, containing these seuerall numbers: 4 of Iehoshaphat: 8 of Iehoram: 1 of Ahaziah: 6 of Athaliah: 40 of Iehoash or Ioash: 26 of Amaziah, abating the three yeeres of his viceroyship: 11 yeeres of the vacancie: 52 of Azariah: 16 of Iotham: 16 of Ahaz: 29 of Hezekiah: 55 of Manasses: 2 of Amon: 31 of Iosiah: 11 of Iehoiachin: 11 of Zedekiah: and from thence 26 to the aduancement of Iehoiachin in Babell: they are in the totall summe 345.

This

THis captivity of Iuda began in the fourth ^Myeare of Iehoiakim, Ier. 25. 1. For Nebuchadnezzar laying siege against Ierusalem, in the third yeare of Iehoiakim, Dan. chap. 1. 1. he subdued the same Iehoiakim, and caried him away captiue the next yeare, 2. King. 24. 1. and 2. Chron. 36. 5. 6. 7. At the which time also, Daniel and some other of the children of the Nobles, and such as were of the blood royall of Iuda were led into captivity, as is euident in the same first chapter of Daniel. And that the captiuitie of Iuda began at this time, (though it was increased twise after, 2. King. 24. 10. &c. and chap. 25. 1. &c.) Reade Matth. chap. 1. verse 11. compared with 2. Chron. 36. 9. Where see the note of Tremelius and Iunius, for the opening of that place, by another like place, 2. Kin. chap. 16. 2. and also how that which is written 2. Chron. 36. 9. agreeth with 2. King. 24. 8. For by this conference of places, it is manifest, that Iehoiachin was eight yeares old, not when he himselfe, but when Iehoiakim began to reigne. Neare vpon which time, the Euangelist Matthew, in the place before cited, beginneth the captiuitie, writing thus: *Iacim* (he meaneth Iehoiakim) *begate Iechonius* (that is Iehoiachin) *and his brethren, about the time they were caried away to Babylon.*

Yeeres 45
from the
beginning
of the cap-
tivity, to
the end of
the second
booke of
Kings.

N For from the beginning of the fourth yeare of Iehoiakim, reckon the rest of his reigne, which was 8 yeares, 2. King. chap. 23. 36. & ch. 24. 12. (in so much as the 8. yeare of the reigne of the king of Babell was the eleuenth yeare of Iehoiakim) and adde moreouer, to these eight yeares of Iehoiakim, those 37 which followed from the carying away of Iehoiachin the sonne of Iehoiakim to Babell, vntill Iehoiachin was there aduanced, as we sawe before (with the which aduancement of Iehoiachin, the second booke of Kings is concluded:) and so we haue the storie continued till 45 yeares after that the captiuitie of Iuda began.

1. Booke of CHRONICLES.

O The first booke of Chronicles, so called in Greeke, after the Hebrue inscriptiō; which is, the first Booke of dayes or times; it is onely an abridgement of the whole historie of the holy Bible, from the beginning of the world, to the end of king Dauids reigne, sauing that the genealogies of Israell are described more at large, chap. 2. &c.

2. Booke of CHRONICLES,

*continueth the Storie 25 yeares longer
then 2. Kings.*

T His second booke of Chronicles, begin-
ning at king Salomōs reigne, carieth forth
the

the storie of the second booke of Kings, no further then to the first yeare of Cyrus king of Persia; that is, only 25 yeares beyond the extent of that second booke of Kings. For the captiuitie beginning at the first yeare of Nebuchadnezzar, and continuing all the time of his reigne; yea & also vnder the reigne of Euil-merodach, as was alleaged before; and yet further, vnto the death of Belshazzar, Dan. chap. 5. and chap. 7. 1. and chap. 8. 1. and Ier. 25. 26. (where the Prophet prophesieth against this drunken king vnder the name of Shelhach, which word in the Babylonian tongue, noteth the solemnizing of some feast, as it were to Bacchus. See the note of Tremelius & Iunius vpon that place of Ieremiah) The captiuitie (I say) thus beginning at the first yeare of Nebuchadnezzar, and continuing to the first yeare of Cyrus, whereat the second booke of Chronicles endeth: it is the space onely of 70 yeares. Reade 2. Chron. 36. 21. 22. and Ezra 1. 1. &c. and Dan. 9. 1. &c. So then, to our former summe of 345 yeares, contained in the Storie of the second booke of Kings; that is, to the 45. yeare of the captiuitie of Iuda: we haue in this second booke of Chronicles, onely the addition of 25 yeares, to make vp the number of 70: which was the end of the same captiuitie.

The capti-
uity of Iu-
da endeth.

EZRA, NEHEMIAH, and
DANIEL, 490 yeares.

P **I**N the dayes of Ezra, Nehemiah, and Daniel, many thousands of the Iewes, being by the conduct of Zerubbabel and other Princes, and namely of Sheshbazzar, that Tirshatha or Commissioner, whom king Cyrus had appointed chiefe Prince of Iuda, to put them in possession of their land by his authoritie, Ezra ch. 2. 1. 2. & verse 36. and chap. 5. 14. 15. 16. (Whether Zerubbabel, or rather one properly named Sheshbazzar, were that Tirshatha or Commissioner as afterward it is recorded that Nehemia was for his time Tirshatha or the kings Commissioner, Nehem. chap. 8. verse 9. and chap. 10. 1.) the Iewes (I say) being thus by thousands returned to their owne land, whereunto God of his most gracious goodnesse had restored them; they do earnestly indeuour to reedifie the holy citie and temple of Ierusalem, which Nebuchadnezzar had burnt in the 19. yeare of his raigne, 2. King. 25. 8. 9. 10. they were through the same most gracious goodnesse of God, settled to remaine and abide therein, from the time of that their returne, to the death of our Saviour Christ; that is, by the space of 490 yeeres, Dan. 9. 24. &c. In the which space also, they enioyed the gracious and comfortable protection of God, vnder the reigne of the kings of the Medes & Persians, for the first 100 of those yeares & more. But let

vs consider of this portion of the holy history more particularly. And first concerning the booke of Ezra.

EZRA.

THe booke of Ezra, continuing the holy Ezra historie from the returne of Iuda out of their captiuitie, vnto the time that the Temple and citie of Ierusalem was built, which was the space of 49 yeares; (to wit, from the first yeare of Cyrus to the twentieth yeare of Darius the son of Ahasbuerosh, whom it is thought Queen Ester bare vnto him : concerning which space of time vnto the building of the Temple finished, read Daniel chap. 9. 25. where the Angel informed Daniel that it should be performed in the first seuen times seuen yeares, that is in 49 yeares) it reporteth the Storie in this order; Cyrus King of Persia, proclaimed liberty to the Iewes to returne to their land; yea he gaue the his princely incouragement and furtherance, towards the building of the Temple and citie of Ierusalem, for the worship of the true God of Israell, Ezra, chap. 1. And this no doubt he did with the consent of Darius, who was of the seed of the Medes, and was made King of the Chaldeans. These two kings and their kingdomes being confederate together in one monarchie, Dan. chap. 5. ver. 28. 31. and chap. 6. 1. 2. 3. 8.

&c. and chap. 9. 1. 2. likewise Ester 1. 3. 19. So the the Iewes in the second yeare of their coming, laid the foundation of the Temple, chap. 3. 8. Neuerthelesse shortly after they had done so, they were forthwith hindred from proceeding in the worke of the Lord, by diuerse malicious aduersaries who laboured their hindrance to the vitermost of that they could any way procure. The worke therefore stayed, euen from the third yeare of Cyrus, that it could not prosperously goe forward, vntill the second yeare of Darius the sonne of Ahashueroth, of whom mention was made a litle before, Ezra chap. 4. vers. 5. 24. and Zacharie, chap. 1. 1. This second yeare of Darius, was the 32. yeare after the Iewes returne, as may easily be perceiued, in so much as the 19. yeare of the same Darius (which was the yeare before Nehemiah came in commission, for the finishing of the walles and gates of Ierusalem, Nehem. 1. 1.) it was the 49. after their returne; according to the speech of the Angell Gabriell to Daniel, alleadged before.

The reason of the hinderance of the Lords building, euen so soone after the gracious commission of Cyrus king of Persia, and Darius of the Medes, it seemeth to haue bene this; that Darius of the Medes dying shortly after, and Cyrus following his warres abroad; Artashast the sonne of Cyrus (called of Greeke writers Cambyfes) being king or Viceroy in peace at home, was willing to hearken to the accusation
of

of the Iewes aduersaries: and so was Ahashuerosh also after him. Ezra. ch. 4. 5. 6. 7. And this seemeth to be the cause of Daniels great griefe, ch. 10. 1. 2. 3. Morcouer the Iewes were too easily discouraged, & of themselues ouer slothfull, as may appeare by the earnest reproofes which the Lord giueth thē by his holy Prophets. Hag. chap. 1. 1. 2. &c. and Zach. ch. 1. 1. 2. &c. Neuerthelesse, so soone as they resumed the worke, and at the instigation of the Prophets, earnestly set vpon it; according to that we reade further, Ezra, chap. 5. 1. 2. by the singular mercie of God, they finde so gracious furtherance at the hands of Darius then king of Persia, euen in the second yeare of his reigne, and their labour so prospered, that the house of God was finished in the sixt yeare of his reigne, Ezra, chap. 6. 1. &c. verse. 15. And in the 7. yeare of the same Darius (called also Artashasht, king of Persia) Ezra commeth from him, furnished a fresh, as it werewith a new supply; yea with a most large augmentation of the kings fauour and bountie, toward the people and house of God, Ezra 7. vers. 8. 9. &c. to the end of the chapter.

NEHEMIAH.

IN the twentieth yeare of his reigne, the same Darius or Artashasht king of Persia, granteth Nehemiah a newe commission (for he is now

Nehemiah

Tirshatha or Commissioner from the king, cha. 8.9. and chap. 10.1. as was mentioned before) for the perfecting of the whole building of the Lord; whatsoever was wanting, concerning any appurtenances to the Temple, or touching the walles and gates of the whole citie, Nehem. chap. 1.1. &c. and chap. 2.1. &c. The which seruice of perfecting & finishing the whole worke he did through the blessing of God, performe with all faithfulness, and singular expedition; that is, in the space of 52 dayes, by the willing and industrious diligence of the thousands of Iuda. Thus wonderfully did the Lord from time to time, prosper his worke in the hands of his seruants, when they did earnestly set vpon it, contrarie to all the malignant indeuours of the wicked. Reade Nehem. 2.17. & chap. 3.1. &c. & chap. 6.1. &c. 15.16. And thus was the whole building of Ierusalem perfected at the end of the first seuen weekes of yeares, as was obserued before in Ezra.

Nehemiah hauing brought the outward buildings to this perfection, he remaineth still among the Iewes, a gracious Gouvernour and foster-father of Gods Church and people, by the space of 12 yeares: that is, from the twentieth yeare of Darius king of Persia, to the 32. yeare of his reigne. This Darius was the most bounteous benefactor which the Iewes euer had, among all the heathen Princes, vnder whose subiection they were. We may not altogether
vnfit-

vnfitly, call him for honours sake, the Iewes
 Constantine. Reade Nehem. ch. 5. 14. *From the
 time (saith Nehemiah) that the King gaue me
 charge to be Gouvernour in the land of Iuda, from
 the twentieth yeare euen to the 32. yeare of King
 Artasbasht, that is twelue yeares: I and my brethren
 haue not eaten the bread of the Gouvernour, &c. But
 rather I fortified a portion of the worke, &c. More-
 ouer there were at my table a hundreth and fiftie of
 the Iewes and rulers, which came vnto vs from a-
 mong the heathen, &c. Yea and though at the 32.
 yeare of Darius, Nehemiah left the Iewes, and
 returned to the king, who was then by a newe
 stile written king of Babell, Nehem. chap. 13. 6.
 yet so tender was his care ouer the people of
 God, and so zealous was he of Gods glorie; that
 he intreated leaue of the king to go to them
 againe. Which request also he obtained of him.
 How long this was after that he had left them, it
 is not exprest; neither yet how long he remai-
 ned with them, after he was come to them. On-
 ly this is specified, that hee renewed a worthie
 seruice among the people of God, to the great
 honour and glorie of God, and to the singular
 benefite of his people, in reforming the abuses,
 both of the house and Offices, and also of the
 Sabbath of the Lord. Read chap. 13. 7. &c.*

And thus the Iewes the people of God, were
 in prosperous estate, and graciously protected
 and blessed of God, vnder the reigne of the Per-
 sian kings, as these books of Ezra & Nehemiah

do declare, for the better half of those hundreth and thirtie yeares, while their Monarchie (combined with the Medes) did continue. Astouching the latter part of their reigne, it may probably be conceiued of vs, that the kings of Persia which succeeded, were no enemies to the people and true worship of God, which their predecessors had so graciously fauoured & priuiledged: and the rather because of the troubles which arose vnto them from the Grecians, Dan. chap. 1 1. 2. 3. &c.

ESTER.

Ester.

Here, let vs in a few words note by the way, Hcōcerning the booke of Ester, that though it be placed in order after the booke of Nehemiah, yet the notable and verie memorable historie of the Iewes wonderful deliuerance from the intended massacre of Haman described therein, was by most likelihood fulfilled in the time of the reigne of Ahashueroth mentioned before in the second chap. of Ezra verse 6. (This Ahashueroth in the booke of Ester and that Ahashueroth in the booke of Ezra being all one) And the deliuerāce was wrought in the twelfth or thirteenth yeare of the kings reigne, as we read Ester chap. 3. verses 7. 12. In which history, note these speciall things: first. that God would by the great danger which fell vpon the Iewes,

correct the slacknesse of them in returning to their owne land, out of those prophane nations: Secondly, that Gods mercie was wonderfull, in sparing of their liues. And last of all, the slacknesse of the people that were already returned to Ierusalem, may hence be discouered, in that notwithstanding Mordecay after their deliuerance was in high fauor with the king, and verry carefull for his part, to procure the wealth of his people, Ester chap. 10. 2. 3. they did for all that, greatly foreflowe the building of the house of God, as we haue seene before. Thus much concerning the booke of Ester, without interruption of the former course of the historie, Now let vs go forward to the rest of the 490 yeares, recorded before out of the prophetic of Daniel.

DANIEL.

VVE haue seene already from the books **Q** of Ezra, Nehemiah, and Ester, what Daniel, was the state of the Iewes for the former part of these 490 yeares of Daniel: and it may also be discerned frō Daniel himselfe. Wherein, though they had their troubles, yet it was rather prosperous, then aduerse and troublesome. But as touching the middle part of the same 490 yeares; that is, from the time that Alexander of Macedonia had subdued the Persians vnder the Grecians: the Iewes more & more corrupting their

wayes, and the worship of God (as it is euident by the prophesie of Malachie the last of the prophets, whom God sent much about that time, or not long before, vchemently to reprove their most grieuous and enormous sinnes) they are through the iust iudgement of God, because of the hardnesse and impenitencie of their hearts, heauily afflicted, oppressed, and spoyled by sundrie and diuerse heathen kings; specially, by the deuided successors of Alexander, compared to ten hornes, Dan. ch. 7. 24. whom also, in respect of the situation of Iuda, he partly calleth Southerne kings (namely those fiue Ptolomies, who successiuelly ruled in Egypt) and partly he calleth them Northerne kings: of the which, three bare the name of Seleuchus, and foure were called by the name of Antiochus, with some difference of Sir-names, who ruled in Syria, according to that which we reade Dan. ch. 8. and ch. 10. and chap. 11. The fulfilling of which prophesie, is plainly and plentifully testified by the records of verie manie heathen Historiographers, for the space of 149 yeares (whose writings are extant among vs) that is, from the beginning of the Grecian monarchy by Alexāder, to the end of the reigne of that most vile & barbarous persecutor Antiochus Epiphanes; with whom Daniel endeth his prophesie, touching the speciall afflictions of Iuda, chap. 11. verse 21. &c. to the end of the chapter. Reade also the first booke of Machabees, chap. 1. vers. 1. &c. After that Alexander

xander the Macedonian, the son of Philip, went forth of the land of Chittim, and slewe Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia, he tooke great warres in hand, &c. and verses 8.9.10.11. So Alexander had reigned 12 yeares when he died. And his seruants reigned euery one in his roome. And they all caused themselues to be crowned after his death, and so did their children after them manie yeares, and much wickednesse increased in the world. For out of these came the wicked roote, euen Antiochus Epiphanes the son of K. Antiochus, which had bene an hostage at Rome, and he reigned in the 137. yeare of the kingdome of the Greekes. And chap. 6.16. King Antiochus died in the 149. yeare.

Now concerning the last part of the 490 yeares of Daniel; that is to say, frō the miserable end of Antiochus in his reigne, to the death of our Sauour Christ, which was the space of 211 yeares; the greater part was spent in the weakening and wasting of the Greeke monarchie, partly by the ill successe of their warres against Iuda, and partly by their wars among theselues, according to the prophesie of Daniel, chap. 2. 41.42.43.44. but chiefly by the Romanes, who altogether subdued them, according as Ezekiel prophesied that they should. Reade ch. 38. and chap. 39. These prophesies were fulfilled about threescore yeares before the seuentie seuens of Daniel were expired. For so many yeares passed

from the vtter suppressing of the Grecians broken Monarchie, and the end of those yeares. Now therefore, albeit Iuda (strengthened of God) did frō the end of vile Antiochus his reign, recouer their kingdome and gouernment, and obtained the free possession of the citie of God, by the mighty valour of Iudas Machabæus (read 1. Machab. chap. 3. 1. 2. 3. 4. &c. In his acts hee was like a Lion, &c. and ch. 6. vers. 58. 59. The heathen finding themselues to decrease dayly, they consent that the Iewes should liue after their law as they did afore, and they agree of peace. Read also 2. Machab. chap. 10. 1. 2. 3. &c. Machabæus and his company through the help of the Lord wanne the Temple and the citie againe, &c. and chap. 15. 38. Thus farre concerning Nicanors matters, and from that time the Hebrewes had the citie in possession.) And although the Romanes after they had gotten the souereigntie, did nothing against the religion of the Iewes; yet their estate, euen at the best, was full of miserie, by reason of the manifold corruptions of Gods worship among themselues, and because of their great wickednes in the course of their life, specially among their high Priests, leaders and guides. For they were of diuers sects both Pharisees and Sadduces, as we reade in the Gospell, yea and Esai also, as other stories make mention. Wherunto the Prophet Zacharie hath respect, chap. 11. 8. where the Lord threateneth before hand, that he would cut off three Shepherds

heards in one moneth, in so much as his soule lothed them, &c. Which also came to passe, after they had shewed themselues obstinate and incorrigible, euen to the reiecting of our Sauour Christ. For hereby they prouoked God in the highest degree; and therefore he sent the Roman armie in his wrath, to take their nation vterly away; as we are hereafter further to obserue, concerning the proper time & season thereof.

And thus we are come to the end of the 490 yeares, comprehended in the seuentie seuens of Daniel, chap. 9. 24. &c. Of the which, the first seuen times seuen years; that is, 49 yeares, were spent in the building of the Tēple; three yeares being reckened till the foundation was layd, & the other 46 before it could be finished: by reason of the great and often hinderances which the Iewes had, as hath bene declared before. Reade also Iohn 2. 20. Fortie & sixe yeares was this Temple a building. From thence were 67 seuens, that is, 434 yeares. And last of all, the Prophet reckoneth one seuen more; of the which the latter halfe, that is, three yeares and a halfe, were appointed by God, to be the time from the Baptisme of our Sauour Christ, which was at the thirtieth year of his age, vnto his death, which was at the 4. Passouer, following after his baptism. For so we reade, Luke chap. 3. verses 21. 22. 23. *At his Baptisme* (saith the Euangelist) *he began to be about thirtie yeares of age.* But

The appearing & manifestation of Christ, as also the time of his death.

concerning the Passecouers, in the times whereof, our Sauour Christ went vp to Ierusalem to the celebration of them; we haue only three expressly and by name mentioned, the first and third, only by the Euangelist Iohn, chap. 2. 13. *The Iewes Passecouer was at hand, therefore Iesus went vp to Ierusalem.* And againe, chap. 6. 4. *Now the Passecouer a feast of the Iewes was neare.* Neuerthelesse, the second Passecouer is mentioned by the same Euangelist, chap. 5. 1. *After that there was a feast of the Iewes (saith S. Iohn) and Iesus went vp to Ierusalem, &c.* This feast, as may be shewed by good reason, is most likely (if not altogether certaine) to be the second Passecouer. Consider of ~~that~~ which our Sauour Christ spake in the fourth chap. verse 35. *There are yet foure moneths, and then commeth haruest.* Now at the Passeeouer began the Iewes barley haruest: reade Exod. 9. 31. Leuit. 23. 6. 10. 11. 15. 16. and Deut. 16. 8. 9. And it seemeth to bee the same feast, mentioned Luke ch. 6. 1. Wherefore, seeing these words of our Sauour Christ, *Foure moneths, and then commeth haruest*, were spoken after the first Passecouer, Iohn 2. yea at such time as our Sauour Christ in his returning from Iudea into Galile, was now come to Samaria. Iohn chap. 4. 3. 4. 5. &c. And seeing there is no feast commanded in the law, whereunto our Sauour should go vp to Ierusalem, within the space of foure moneths before haruest, vntil the Passeeouer it selfe should come about; it seemeth

meth to followe by good reason, that the feast mentioned Iohn 5. 1. whereunto our Sauour Christ went at the celebration thereof in Ierusalem, should be the Passequer it selfe, and no other feast. And if the Passequer then also it is the second, placed before that chap. 2. which must be the third. Reade this point, which is raised and disputed by Chemnitius, in the third chapter of his *Prolegomena* before his *Harmonie* of the Gospell. And as touching the last Passequer, whereunto our Sauour Christ went vp at Ierusalem, all the Euangelists make expresse mention of it, Mat. 26. 2. Marke 14. 1. Luke. 22. 1. Iohn. chap. 13. & ch. 12. 1. & chap. 13. 1.

From the Creation of man to the
death of our Sauour Christ 3966 yeares 3966
by the former account.

FOR all the former numbers layd together; R
 that is to say, 2368 yeare, which is the extent of the historie of Genesis: 146 of Exodus: 39 of Leuiticus, Numbers, and Deuteronomie: 17 of Ioshua: 299 of the Iudges: 80 of the first booke of Samuell: 40 of the second booke of Samuel: 117 of the first booke of Kings: 245 of the second booke of Kings: 25 yeares of the second booke of Chronicles: 490 of Ezra, Nehemiah: and Daniell, to the death of our Sauour Christ: they all doe amount to this one generall summe, 3966.

From the birth of our Sauour

Christ to this present yeare of the same our Lord Iesus Christ his reigne, are 1600 yeares.

SFROM this time; that is, since our Sauour Christ came into the world; and chiefly from the time of his most cleare manifesting of himselfe: the Iewes more & more corrupting their wayes and hardening their hearts to the uttermost against God, euen vnto the deniall & crucifying of the son of God: they haue for the same their extreme contempt & obstinacy, bin most iustly reiected and cast off, from being a people to the Lord. And for the same cause also, haue the citie and Temple of Ierusalem bene vterly subuerted, and layd altogether waste by the Romanes; that is, by the furious armies of the Emperour Titus, and Vespasian his sonne. This was about fortie yeares after the death of our Sauour Christ, agreeable to the prophesie of Daniell, cited before, chap. 9. 26. 27. Read also Zacharie, chap. 14. 1. 2 And according as our Sauour himselfe (he being yet among the Iewes) did forewarne that it should come to passe, Matth. chap. 24. verses 15. 16. &c. 34 and Luke chap. 19. 43. 44. and chap. 21. 5. 6. 20. &c. 32. 33. And yet further also, according to their own feare, whereof we reade Iohn 11. 48. *The Romanes (say the Iewes) will come and take away both our place*
and

The time
of the ca-
sting off of
the Iewes.

and the nation. The accomplishment hereof is plentifully recorded in the historie of Iosephus; howsoeuer, as we reade Act. ch. 6. 14. the Iewes could not abide to heare that it should fall out so. Neuerthelesse since the ascension of our Sauiour Christ, which was fortie dayes after his resurrection. Act. 1. vers. 1. 2. 2. And from Pentecost; which was ten dayes after the same ascension; euen immediately after that the extraordinary gistes of the holy Ghott were poured downe vpon the Apostles, Act. ch. 2. 1. 2, &c. the Gospell of Christes euerlasting kingdome and righteousness began to be preached, and did thenceforth spread it selfe more and more, from Ierusalem vnto all the nations of the earth, and Christ Iesus was beleueed on in the world, according to his owne appointment and promise. Act. 1. 4. 8. Thus the Lord destroying the matterall Temple of Ierusalem, because of the sin and apostasie of the Iewes, who had profaned and polluted the same; he therewithall began forthwith to magnifie his rich mercie toward the Gentiles, in the erection of his spirituall Ierusalem among them, Ephes. 2. 13. &c. & 1. Pet. 2. 4. &c. according to the former prophesies of David, Psal. 110. and Isai chap. 2. 1. 2. 3. 4. & Micah, chap. 4. 1. 2. 3. Yet the Gospell was not so receiued and beleueed among the Gentiles, but that it found great resistance, from the hand and power of the Romane Emperours, by the space of 300 yeares, vnder the reigne wel neare of 40

The time
of the cal-
ling of the
Gentiles.

arch
ng
perse-
ed.
of them, (a very few excepted) euen from bloody Nero, who raised the first cruell persecution against Christians, to the Emperours Maxentius & Licinius, with whom the tenth of those grievous and outrageous persecutions of the primitive Church, so famous in Ecclesiasticall stories, ended. These persecutions our Sauour Christ himself partly foretold to all his Apostles before his death, Matt. chap. 10. ver. 16. 17. 18. and chap. 24. 9. and Luke ch. 21. 12. 13. But he reuealed the same more fully to his Apostle Iohn, after his ascension vp into heauen, in the time of the reigne of the Emperour Domitian, who raised the second persecution against Christians. In the which persecution, the Apostle Iohn himselfe was banished into the Ile Patmos; where hee had the same Reuelation shewed vnto him, for his owne comfort, and for the comfort of all the Churches of Asia in their afflictions. Reade the first foure chapters of the Reuelation. Read also chap. 6. and chap. 13. 1. 2. &c. 10. These hote persecutions of the Christians (wherein the Gospel of Christ hath bene witnessed by the manifold torments and deaths of many thousands of blessed martyrs) they continued vntill the time, that it pleased God to turne the hart of Constantine first, and then of some other of the Emperours after him, to beleeuie and imbrace the Gospell of Christ: and so to become foster-fathers vnto his Church, according to the prophesie of Isaiah more then six hundred years before it came to passe:

pasſe: as we read, chap. 49. the 23. verſe.

And yet againe, euen in thoſe times, wherein The peace
Chriſtian Emperours fauored the Goſpell, the of the
Churches were by another maner of affliction church mi-
greatly moleſted; that is to ſay, by certaine verie ſundry af-
dangerous heretikes & their bold ſectaries, the afflictions.

Arrians, and diuers other: whereunto the Apo-
ſtle had reſpect, in that he ſpake to the Elders of
Ephesus, &c. Act. 20. 30. *Moreover (ſaith Paule)*
of your owne ſclaves ſhall men ariſe, ſpeaking peruerſe
things, to draw diſciples after them. And 1. Cor. 11.
19. *There muſt be heretics euen among you. &c.*

And herewithal alſo, Antichriſt aroſe; that is to The riſing
ſay, a ſucceſſion of ambitious wicked men, affe- of Anti-
ct of ſuperiority, yea aſpiring after a ſouereigne chriſt.
rule and dominion in the Church, whom our Sa- Mat. 24. 24.
uiour calleth falſe Chriſts (euen the ſame which Luk. 21. 8.
began in the Apoſtles time, 2. Theſ. 2. 7. *The*
mystery of iniquity doth already worke. and 1. Ioh.
2. 18. & 3. cp. ver. 9. 10.) This Antichriſt; that is,
this wicked ſort of proud men, fro time to time
abuſing all that peace & proſperitie which God
gave to the Church by the fauour of the Chri-
ſtian Emperours; it did growe apace: and now
hath attained long ſince, to the height of that
moſt abominable pride and preſumption wher-
unto it cunningly clinged. So that thenceforth,
(that is, from the time that Pope Boniface gave
the ſupremacy, by the traiterous conſpiracie of
Phocas the murderer, & ſo forth from the time
of Gregorie the third, that ſtout maintainer of

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images against Leo the Greeke Emperour, yea
against the expresse commandement of God
himselfe) they haue sacrilegiously vsurped, and
to this day for many hundreths of yeares, haue
and do wretchedly abuse, both the seate of ius-
tice, and also the chaire of religion; against all
Christian kings and princes, and against all the
people of God, yea against the verie throne of
God himselfe, according as the Apostle Paule
foretold that they would, 2. Thes. 2. vers. 3. 4.
And the holy Angel to the Apostle Iohn, Reuel.
chap. 17. and in other chapters before that, and
namely chapter 13. from the 11. verse. So that
the wicked Popes, as they haue bene more in
number then the persecuting Emperours be-
fore them, so haue they bene more cruell and
noisome to all true Christians then they were e-
uer since the time they haue intruded themselues
into their seates, and chalenged a souereignie
aboue them.

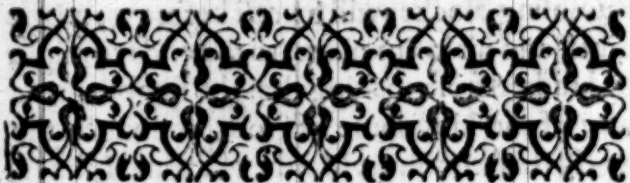
The fall of
Antichrist.
- But blessed be God, who hath not only long
ago foretold this rising, sea swelling of Anti-
christ, as it were from the bottomlesse pit, and
likewise his fall: but also of his infinite mercie,
lestethys now liuing, vnderstand of the begin-
nings, yea and see with our eyes some gracious
proceedings of the same his fall, by the faithfull
preaching of the Gospell, by the which he shall
surely come to vtter ruine for euer, from the al-
mighty and most glorious arme of the Lord, as
it were from the highest heauen: according to
that

that which we read, 2. Thes. chap. 2. 8. & Reuel. chapters 17. 18. 19. 20. For our Saviour Christ shall to the same end at the last day, appeare the second time from heauen, in his diuine glorie & maiestie to iudge the whole world. The last iudgement.

Neuerthelesse, so will the Lord proceede in the wasting and ouerthrowing of Antichrist, & of the spirituall mysterie of iniquitie, that all true Christians must still, euen to the end of the world, prepare & arme themselues to manifold afflictions and trials: which will continually be incident to the Church of God, partly by the importunitie of subtile and contentious heretikes, the spitefull broode and scie of Antichrist, and partly by the crueltie of malicious and violent aduersaries. For as there haue bene in the Church false Prophets in former times, so there will be false teachers still, who will priuily bring in damnable heresies, 2. Pet. 2. 1. &c. And the Apostle Paule telleth vs, that in the last dayes there shall come perillous times, 2. Tim. 3. 1. 2. 3. And our Saviour himselfe affirmeth, that it must of necessity be, that many offences and stumbling blockes will be cast before vs, by the diuell and his instruments, to the end we might be hindred from making straight steppes in the way of the kingdome of God, so long as the world shall continue, Matth. 18. 7. and Iohn 14. 27. and chap. 15. 18. &c. and ch. 16. 1. 2. 3. 33. *But blessed is he* (saith the same our blessed Saviour) *that shall not be offended in me.* Luke 7. 23.

Let vs therefore in the name of our good God,
 arme our selues with patience, that we may en-
 dure all afflictions necessarie, and ouerstride all
 needlesse offences, after the example of all good
 and wise seruants of God; and so constantly
 hold out without offence, vnto the day of Christ
 Iesus, who assureth vs in truth, that he will come
 quickly, Reuel. chap. 22. 20. Read also Matt. 24.
 42. 44. and Luke chap. 12. 40. and 1. Thes. 5. 2.
 &c. Heb. 10. 37. and 2. Pet. 3. 8. 9. 10. and Reuel.
 3. 3. and chap. 16. 15. Wherefore let vs pray in
 comfortable hope, and from a liuely faith, with
 the holy Apostle, *Euen so, come quickly, Amen.*
 Come Lord Iesus in thy due time. Amen.
 Amen.

A





A Catalogue of the holy Prophets of God, as well of those so called, whose Prophecies are not expressly recorded, as of the rest: according to the order and course of the times wherein they prophesied, by a distribution of them into certaine Classes or companies.

And first, of the Prophets among the Patriarches or chiefe Fathers before the Flood.



WE may well perswade The first our selues, that *Adam* classis or the father of all mankind companie is to be accounted a Prophet; seeing the Lord God from the beginning, committed to him the publishing of the promise, and prophesie of Prophets, of the Messiah, the Prince of Prophets, and the verie ground of all prophesie, whatsoeuer was at any time to be reuealed to the Churches of God. And so also are we iustly to account, of many other of the Patriarches of the old world;

as namely of Sheth, in whom the losse of faithfull Abel was restored: (*For God, saith Euah, hath appointed me another seed for Abel, because Kain slew him, Gen. 4. 25.*) and so we are to thinke of Enosh the sonne of Sheth, in whose age men began in speciall maner to call vpon the name of the Lord; that is to say, to exercise the duties of Gods true worship more publikely, and vnder some course of discipline, for the preserving of the children of God, the posterity of Sheth, from the children of men, the profane and licentious off-spring of Kain: according to that which we read Gen. chap. 4. 26. compared with chap. 6. vers. 1. &c.

The same iudgement are we to conceiue of some other, if not of all the rest of the Patriarches descended of Sheth. Neuerthelesse, seeing the present purpose is to gather together those only, which more principally then the rest, are expressly noted to be indued with a speciall gift of prophesie; either for excellency of doctrine, in opening the mystery of saluation, or moreouer and beside that, haue had the grace of foretelling such things to come, which tend to the same scope and end. We will therefore begin with *Enoch*, who was the seventh generation from Adam, borne no longer then 622 yeares after that the world was created. This *Enoch*, though so neare the beginning of the world, yet he prophesied of the last iudgement, which shall be at the time of the second appearance
of

of our Sauiour Christ in glorie, at the end of the world; as we read, Iude, verses 14, 15. *Enoch also* (saith Iude) *the seuenith from Adam prophesied saying: Behold, the Lord commeth with thousands of his Saints, to giue iudgement vpon all men, and to rebuke all the vngodly among them, of all their wicked deeds.*

The second chiefe Prophete of the olde world (I meane as touching those, whose prophesies are expressed) was *Noah*, the ninth generation from Adam; one, yea the principall of those eight persons, who were saued, when the whole world beside (for the wickednesse thereof) was viterly drowned. This *Noah*, the eighth person (one of that small number which were saued) a Preacher of righteousnesse, as the Apostle Peter calleth him, in his seconde pistle, chap. 2. vers. 5. he prophesied of this first destruction of the worlde by water an hundred and twentie yeares before it came to passe Gen. chap. 6. vers. 9. &c. This huge and terrible iudgement of God, fell vpon the world in the yeare which was after the creation thereof 1656. *Noah* prophesied also that the posteritie of Shem his second sonne, should be a people peculiar to God, aboue anie other branch or line of his posteritie, vntill the Messiah should come. The accomplishment of which prophesie, began about foure hundred yeares after to be in singular gracious maner manifested to Abraham, and so foorth, in the generations

from him succeeding. He prophesied likewise of the calling of the Gentiles; that is, of the rest of the nations, which were to descend from his other two sonnes, after that Christ should appeare: but more specially of those nations which should come of Iapheth his eldest sonne: in so much as Ham his yongest sonne, was by the spirit of Prophecie accursed of God, according to that occasion which he himselfe by his vngratious fact, gaue vnto his father to denounce the same, Gen. chap. 9. 25. 26. 27. The posterity of Iapheth were the Persians and Grecians, and the people of these parts of the world, the which we our selues and the neighbour nations do inhabite, Romanes, Italians, Germanes, &c. Gen. chap. 10. 2. &c. The fulfilling of which prophesie, hath continued from the time of the ascension of our Sauior Christ; shortly after the which time, euen within a few dayes, the Gospell was preached to the foresaid posteritie of Iapheth for the most part, as is euident, Act. 2. 9. 10. 11. to Parthians and Medes and Elamites, &c. though some of Egypt, &c. (who were of the posteritie of Ham) be rehearsed there. Reade Gen. 10. 6. &c. And that of the posteritie of Ham some were to be called also to the faith of the Gospell, reade Psal. 87. and Isai. chap. 19. verses 18. &c. 23. 24. 25. and Zach. chap. 14. 16.

Prophetes, such as were Patri-
arches, or chiefe Fathers of the people of God,
since the flood to the time of the Iudges, which
was the space of more then 700 yeares.

A *Braham* was in his time a Prophet of the Lord; for so God himself testifieth of him, *Gen. 20.7.* where he speaketh thus to Abimelech king of Gerar: *Deliver the man his wife againe, for he is a Prophet, and he shall pray for thee, &c.*

The second
 classis or
 companie of
 Prophets.

Isaak prophesied that *Esau*, though he was his eldest sonne, should serue *Isaakob* the younger brother: to the end it might appeare, that the interest and right of the spirituall blessing and inheritance, commeth not by nature, but of free mercie and grace, *Gen. chap. 27. 40.* compared with *Rom. 9. vers. 6, 7, 8, 9, 10, 11, 12, 13.*

Isaakob prophesied of the severall blessings, which he knew that God would a long time after his death, bestowe vpon the twelue tribes or kindreds, which were to be the posteritie of the twelue Patriarches, his children. He prophesied also, that the *Messiah* should come of the tribe of *Iudah.* *Gen. 49.*

Ioseph foretold the dearth of seuen yeares, which God would send vpon the world, after seuen former yeares of plenty immediatly fore-running: and therefore he may well stand among the Prophetes, as one in that number

whereof the Lord speaketh, saying: *Touch not mine annointed, and doe my Prophetes no harme.* Psal. 105. 15.

Moses was a Prophet, most famous & mightie both in word and in deed, all the time of his ministerie and seruice to God, touching the deliuerance of his people out of the bondage of Egypt; and also in respect of his gouernement afterward, Deut. ch. 18. vers. 18. and chap. 34. 10, 11, 12. and Act. 7. 22. Read also for a prooffe of the excellent spirit of prophesie which was in him, the holy Songs and Psalmes which he hath left in writing, Exod. chap. 15. and Deut. 31. 22 and ch. 32. and Psal. 90. which according to the title thereof, is a Psalm which *Moses* the man of God did indite.

Miriam also the sister of *Moses*, was a Prophetesse in the same time that *Moses* liued. Exo. 15. 20.

Moreouer, in his dayes, God gaue the spirit of prophesie for a certaine season, to seuentie Ancients of Israel, al at one time: of the which number *Eldad* and *Medad* had the same their extraordinary gift continued longer vnto them then had the rest, Numb. chap. 11. ver. 24, 25, 26, 27, 28, 29.

Balaam (though otherwise of a wicked mind, euen such a one as loued the wages of vnrighteousnesse, according to that marke, whereby the Apostle Peter brandeth him, 2. ep. 2. 15.) yet he was guided by the Spirit of God, to vtter a
true

true and holy prophesie, concerning the happy estate of Israel aboue all other people, vnder the most gracious protection and blessing of God; and namely for that the Messiah, as it were a most bright starre, should arise from among them, &c. Numb. chap. 23. and chap. 24. Wherefore, (albeit he was a wicked man) yet in so much as God vsed him as his instrument, in lightned for the time, to giue forth this so holy a prophesie; we may not altogether vntruly, rehearse him in this respect among the holy Prophets of God.

Consider here, whether *Heman* and *Ethan* the *Ezrahires*, who wrote the 88. and the 89. Psalmes, were before Moses in time, as their Psalmes stand in order of number before his, in the booke of the Psalmes. Verily, if it may be affirmed, as some learned men doe iudge, and as it is very likely, that they were the same, of whom mention is made both 1. King. chap. 4. vers. 30. and also 1. Chron. chap. 2. vers. 6. that is to say, if they were the sonnes of Zarah, the neare posteritie of Iudah by Thamar, of whom we reade Genes. chap. 38. vers. 30. then also it is very likely, that they were before Moses; or at least his equals in time, or shortly after him. And so consequently their Psalmes specially that of *Ethan*, which is the 89. Psalm; it must needs from so ancient a time, be to be esteemed an admirable prophesy concerning Dauids anointing to the kingdom by Samuel, &c.

his prosperous successe in obtaining of the same 300 yeares at the least, before Dauid was born: (like as king Iosiah was by name prophesied of; as touching that which he should do, about 300 years before his birth, as we are afterward more exactly to obserue) & also concerning the afflictions of the Church bewailed therein, euen such afflictions as fell vpon it in the captiuitie of Babylon, which fell out as long a time after that King Dauid was dead. But grant that they were that *Heman* and *Ethan* which are recorded, 1. Chron. 6. 33. and vers. 44 likewise chap. 25. ver. 4, 5, 6. concerning *Heman*, both which were yet of another tribe (that is of Leui) when those named, cap. 2. are of Iudah, as hath bene already shewed: but grant (I say) that they were those who liued not only in K. Dauids time, as being his Seers or Prophets (which yet is only sayd of *Heman*, 1. Chron. 25. 5. & that also in respect of his singing of Propheticall Psalmes such as king Dauid indited & not because himselfe did prophesie.) Grant notwithstanding (I say againe) that they liued not onely in king Dauids time, but also in king Salomons dayes, yea that they furnished him, and saw also (as some thinke) that miserable hauocke, which Shishak king of Egypt made in the cities of Iudah, & in the house of God, the treasures whereof he caried away, & as we reade, 2 Chron. ch. 12. in the reigne of Rehoboam, after that Salomon was dead. Yet *Ethans* Psalmes must needes be taken for a

pro-

prophetically instruction touching a great part of it, as being fitted to be a monument for the direction of the Church, how to comfort it selfe and to bemoane the owne calamitie, in the most doleful and distressed estate, which the Prophet by the Spirit of God foresaw, that it should afterward fall into. So then, these two were indued with a notable gift of prophesie, although it be not granted that they were so ancient, as that they should be reckoned in this second classis, or company of Prophets. Let vs proceed to the third company.

Prophetes, such as were in the
*time of the Iudges, and so forth to the beginning
 of the reigne of the Kings.*

Deborah was a Prophetesse about 80 yeers. The third
 after the death of Ioshua, Iudges, chap. 4. classis or
 company of
 Prophets.
*4. At that time Deborah a Prophetesse, the wife of
 Lapidoth iudged Israel. Reade her excellent song
 as it followeth in the fifth chapter.*

In the second chapter of the first book of Samuel, vers. 27. &c. A Prophet is sent to Eli to prophesie against him, his children, and posteritie, which was partly fulfilled, chap. 4. read also 1. Kin. chap. 2. 27.

All Israel from Dan to Beersheba knew that in the dayes of Eli, faithfull Samuel was the Lords Prophet. 1. Sam. 3. 20. He prophesied first,

against the sonnes and posterity of Eli, verses 11, 12, 13, &c. according to the prophesie of the man of God euen now mentioned, vnlesse rather we vnderstand that to be written concerning Samuel himselfe. See Tremelius & Iunius in their annotations vpon that place. Read also Act. 7. 22.

Neither must *Hannah* the mother of Samuel, be forgotten, when we speake of such women, as God graced with his excellent gift of Prophecie: as her prayer and thanksgiuing giueth vs to vnderstand, from the beginning of the second chapter of the first booke of Samuel. And the rather wil we iudge so, if we compare her speech with the thanksgiuing of the virgin Marie: for we shall perceiue, that *Hannah* was enlightened to haue a respect vnto Christ in her magnificent description of the most mighty power of God, ioyned with his most rich and tender mercie, which also is the argument of the virgin Maries *Magnificat*.

In the time that Samuel annointed Saule to be king of Israell, mention is made of a companie of Prophetes which prophesied: and that Saule himselfe a little while after he was annointed, prophesied among them, 1. Sam. chap. 10. 1, 5, 6, 7, 8, 9, 10, 11, 12, 13. This prophesying no doubt, was an excellent kind of vttering the excellent things of Gods spirituall kingdom, from the enlightening of the Spirit of God, according to the former grounds & principles of prophesie,

con-

contained in the bookes of Moses, which were read and studied among the people of God. Of this kind of prophesying, we read againe in the same first booke of Samuel, chap. 19. verses 18, 19. &c. where it is written, that at Naioth in Ramah there was a companie of Prophets prophesying, and Samuel standing as one appointed ouer them. And further, that the messengers which Saule sent to apprehend Dauid, were for the time, so heauenly affected with that which they heard, that they also brake forth to the magnifying of the name of God, for the same things which he reuealed to the. This was done thrise by three seuerall companies of messengers, the one sent after the other. Last of all, Saule himself went to Rama, with an euil purpose against Dauid; but the Spirit of God came vpon him also, so that he, laying aside his former mind, as well as his warlike weedes; he prophesied all that day, and all that night. Here we may see the most gracious and mightie power of the spirit of Prophecie, to affect & alter the minds of men, & to fill the with spiritual ioy; although we cannot reckē all those for holy Prophets of God, who are thus sodainly affected with the spirit of Prophecie. Neuerlesse, by occasion hereof, and specially because Saule for a time, was as a Prophet among the Prophets; let vs come to that company of true Prophets, whereof we are to make rehearfall, frō the beginning of the reigne of the kings of Iudah and Israll.

Prophetes, such as were from the beginning of the reigne of the kings of Iudah and Israel, the which we are to consider of, vnder many companies. But first concerning some of the Kings themselves.

The fourth
Classis or
company of
Prophets.

King *David*, whom the Prophete *Samuel*, at the commandement of God, annoited to be king ouer Israel next after *Saul*; he was himselfe a most excellent Prophete of God. So it is testified of him, *Act. 2. 30. &c.* Seeing he was a *Prophet* (saith the Apostle *Peter*) and knew before that God had sworne, &c. he prophesied of the resurrection of *Christ*, &c. yea, hee prophesied of the whole person and office of our Sauiour *Christ*, touching euerie degree, both of his humiliation, and also of his exaltation, as many of his *Psalmes* do plentifully declare. Read *Psal. 2. Psal. 16. Psal. 22. Psal. 45. Psal. 68. Psal. 110.* and many other. In *K. Dauids* reigne was the Prophet *Nathan*, *2. Sam. 7. 2. &c. & ch. 12.* And the prophet *Gad*, who was called *Dauids* Seer, *2. Sam. 24. 11. and 2. Chron. 29. 25.*

King Salomon was also a holy Prophete, as his bookes, the *Prouerbes*, *Ecclesiastes*, & the *Song of Songs* do excellently declare. In the thirtieth chap. of his *Prouerbes*, the prophesie of *Agur* concerning *Christ*, vnder the names of *Ithiel* & *Ucal* is recorded. It seemeth that his time was much about *Salomons* reigne. At the least his doctrine

doctrine being of like excellencie with Salomons, and of like forme of teaching, it was therefore inserted and ioyned with his Prouerbes. And seeing the next chapter, which is the last of the Prouerbes, containeth a like notable doctrine, vttered by Queene *Bathsheba* the mother of King Salomon; we cannot but account it a royall monument of her Princely grace, in the rolle of Princely Prophets. And so will we go forward, to ouertake the troupes of those, which are marched band after band before vs.

Prophetes, such as God sent specially to *Iuda*, and to the Kings thereof, after that the ten tribes were departed from them.

IN the reigne of Rehoboam, the sonne of king Salomon, was *Shemaiah* the prophet, and also the prophet *Iddo*, mentioned 2. Chron. 12. 15. They wrote certaine bookes of publike acts & genealogies.

The fift
Classis or
cōpany of
Prophets,

In the reigne of Afa, *Azariah* the sonne of Obed prophesied to the incouraging of king Afa, and of all Iuda and Benjamin, to continue faithfull to the Lord; he assuring them, that then the Lord would be with them, to defend them against all their enemies, 2. Chron. 15. 1. &c. 8. But chap. 16. 7. &c. *Hanani* the prophet is sent of God, to reprove the same king Afa, for making a couenant of league and truce with the

king of Aram.

In the reigne of king Iehoshaphat, prophesied *Iehaziel* the sonne of Zechariah, to encourage Iehoshaphat and the people of Iuda, in hope of their victorie against those mightie armies of the Ammonites and Moabites, and of mount Seir, which came out against the, 2.Chron. chap. 20.ver. 1, 10, 14, &c. But in the end of the same twentieth chap. *Eliezer* the sonne of Dodeuah, of Maresha, he prophesied to the reproofe of Iehoshaphat, because he had ioyned himselfe with Ahaziah, a wicked king of Israel: the prophet plainly telling Iehoshaphat, that the Lord would therefore surely breake his shippes, which he had made and prepared to go to Tarshish.

In the reigne of king Ioash, *Zechariah* the sonne of Iehoiada the priest, as also other Prophets of God, prophesied against the declining of the king and the people, after the death of Iehoiada; but they most outrageously stoned Zechariah to death, in the court of the Lords house, 2.Chron. 24.19, 20, 21, 22. and Matth. chap. 23.34.35.

In the reigne of king Ahaz, prophesied *Oded* a prophete of the Lord, to the reproofe of the crueltie of Israel, at that time committed against Iuda. 2.Chron. 28.9.&c.

The prophet *Isaiah* prophesied in the reigne of many kings; that is to say, in the dayes of Vzziah, Iotham, Ahaz, & Hezekiah, kings of Iuda, chap. 1.1. He prophesied so plainly of Christ; of

of his Deitie, of his humanitie, that he should be borne of a virgin, &c. finally, that he should die for the finnes of his people, & make a conquest ouer all their enemies, for their perfect deliuerance, &c. that he may not vnfitly be called an Euangelicall Prophet. He continued prophesying by the space of about threescore yeares.

About the time that *Isaiah* began to prophesie, it is supposed that *Isaiah* vttered his prophesie, against *Ierusalem* and *Judah*, for the same their great and grienous finnes, against the which *Isaiah* crieth out in the beginning of his Prophesie, *Heare o ye heauens, &c.* He foretold the gifts of the holy Ghost, which our Sauour Christ should bestow vpon his Church, chap. 2. 28, 29. The which how it hath bene fulfilled, read *Act. 2. 14, 15, 16, &c.* and in many other places of that booke.

The Prophet *Jeremiah*, prophesied in the reigne of king *Iosiah*, from the thirteenth yeare of his reigne, to the end of the eleuenth yeare of *Zedekiah*, in the fift moneth of the second captiuitie, *Ier. 1. 2. 3.* So he prophesied at the least 41 yeares, if not something more. He prophesied of our Sauour Christ, that he should be the righteousnesse and saluation of his people. Hee foretold and constantly affirmed against manie false Prophetes, the seuentie yeares captiuitie of *Judah*, vnder the king of *Babel* for a punishmēt of their finnes.

Zephaniah also prophesied in the reigne of

king Iosiah; but continued not so long as Ieremia did, chap. 1. 1. He earnestly calleth for the repentance of the people, and foretelleth the calling of the Gentiles, which should come to passe in the dayes of the Gospel, chap. 3.

Moreouer, in the reigne of Iosiah, was *Huldah* that excellent Prophetesse, to whom Iosiah sent for counsell & comfort: of whom we read 2. King. 22. 14.

The Prophet *Ezekiel*, prophesied from the fift yeare of the first captiuitie, which began at the fourth yeare of Iehoiakim, chap. 1. ver. 1. 2. he had manie notable visions, and laboured mightily with the people, both by doctrine & example; that they might humble themselues vnder the hand of God, and profite by so great a visitation and punishment, as their captiuitie was, which most iustly fell vpon them for their grieuous sinnes. He prophesied also many notable things concerning the kingdome of Christ to come.

In the reigne of Iehoiakim also prophesied *Uriah*, according to the words of Ieremiah: for the which cause Iehoiakim put him to death. Reade Ierem. chap. 26. 20, 21, 22, 23.

Daniel being caried into captiuitie, with the first, in his young yeares, was shortly after indued with a singular gift of prophesie, and prophesied in the captiuitie, euen to the end of the 70 yeares thereof, chap. 1. 5. 6. and chap. 9. 1, 2, &c. He interpreted the dreames and visions of Nebuchad-

buchadnezzar and Belshazzar. He himself saw
manie holy visions, according to the which hee
foretold the alterations of states and kingdoms,
which should fall out in the world, vntill the cō-
ming of Christ in the flesh. He prophesied also
of the verie time of Christ his death, and of that
horrible destruction which was to come vpon
Ierusalem, by the Romanes, as a iust vengeance
vpon the Iewes, for abusing their power, to cru-
cifie the Lord of life & glorie, which was as the
filling vp of the measure of all their other sins;
and rebellions against the Lord their God, Dan.
chap. 2. and chap. 4. and chap. 7. &c.

Haggai and *Zechariah*, two very notable pro-
phetes, they prophesied to the people of Iudah,
after their returne out of captiuitie, to stir them
vp to the building of the Temple, after that it
had for too long a time, bene ouer-carelessly
neglected of them; while in the meane season,
they were double-diligent in the garnishing of
their owne houses. Read *Ezra* chap. 5. 1, 2. and
Hag. ch. 1. 1. &c. and *Zech.* chap. 1. 1. &c.

Ezra himselfe may worthily be reckened of
vs, among the excellent and most holy and wise
Prophetes of God, as the bookes of holy Scrip-
ture which he wrote, do euidently declare. And
these were the Prophetes, which God of his
great mercy and goodnesse, sent more specially
to Iudah and the kings thereof, after that the ten
tribes were departed from them.

Prophetes which the Lord sent

to the tenne tribes of Israel, and to the Kinges thereof, after that they were departed from the tribe of Iudah.

the sixth
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pany of
rophets.

VWE may not vnfitly begin this company of holy Prophetes, with *Ahyah* the Shilonite, of whom we read, 1. King. chap. 11. 29. &c. He is that Prophet whom the Lord sent to prophesie vnto Ieroboam the son of Nebat, that it was the purpose of God to rend the kingdom out of the handes of Salomon, & to make him king ouer ten tribes of Israell. This was the iudgement of God against the sin of Salomon and of the people, in his latter time, for that they forsooke the Lord, and worshipped the idols of the heathen, as it followeth in the same eleuenth chapter vers. 33. The accomplishment of which prophesie, read in the very next chapter, euen shortly after the Prophecie was vttered to Ieroboam, read chap. 12. ver. 15. &c.

In the reigne of this Ieroboam, in so much as he, contrary to the will and commandment of God, set vp idolatrie to serue his owne wicked deuise and policie, for the preuenting of the peuples revolt, which he suspiciously feared: the Lord therefore sent a Prophete out of Iudah, vnto Bethel in Israel, the chiefe place of his new erected idolatrie, euen at such time as he himselfe was dedicating the altar which he
had

had made, chap. 12. 26. &c. 33. And the Prophete prophesying againſt his idolatrie, telleth Ieroboam, ſtanding by his altar to offer incenſe, that a child ſhould be borne to the houſe of Dauid, Iofiah by name, who ſhould breake down his altar, and deſtroy the Priests of his high places, ch. 13. 1. &c. The accompliſhment whereof reade 2. King. ch. 23. 15, &c. 20. This Propheſie did the Prophet giue forth about three hundredth and thirtie yeares before king Iofiah was borne. This Prophet was he, who harkening to the lye of that old Prophet of Bethel, was for his tranſgreſſing of Gods commandement, in that he eat and dranke in the place, wherof God had ſaid vnto him, Thou ſhalt neither eat nor drink: he was therefore killed in the way, by a Lyon which met him. Neuertheleſſe, as it may ſeeme, for a monument of Gods mercie in forgiving the ſin of this Prophet, he reſtrained the Lyon from deuouring his body; as it is recorded in the ſame 13. chapter. Reade alſo 2. King. 23. 17. 18.

In the reigne of the ſame Ieroboam, the ancient Prophet *Ahijah* of Shilo, who at the beginning told Ieroboam, that he ſhould be king over the ten tribes of Iſrael; he is now afterward, toward the end of his wicked & idolatrous reigne (euen then when *Ahijah* could not ſee, through the decay of his ſight by reaſon of age) the miniſter of God, to propheſie againſt Ieroboam and his poſteritie, 1. King. chap. 14. 2. 4. &c. 18.

This was fulfilled after that Nadab the sonne of Ieroboam had reigned two yeares. For Baasha conspired against Nadab, and slew him first, & the also he smote all the house of Ieroboam, according to the word of the Lord, which he spake by his seruant Ahijah the Shilonite. So we reade chap. 15. vers. 27. 29.

In the dayes of king Baasha, who began his reigne ouer Israel, in the third yeare of Asa king of Iuda; *Iehu* the sonne of Hanani prophesied against Baasha, like as the former two Prophetes had prophesied against Ieroboam, 1. King. 16. 1. &c.

In the dayes of Ahab, who began his reigne ouer Israel, in the 38. yeare of Asa king of Iuda, prophesied *Elyah* that mightie Prophete of the Lord, against Ahab & his posteritie, 1. King. 17. &c. He reduced the people of Israel to the acknowledgement of the true God of Israel. He prophesied likewise, by writing against Iehoram the son of Iehoshaphat, who left the good waies wherein his father had walked, & followed the wicked wayes of the kings of Israel. For as the holie Storie saith, he had the daughter of Ahab to wife; and he wrought euill in the eyes of the Lord, and compelled Iudah so to do. Wherefore the Lord by his Prophet *Elijah*, sent a grieuous prophesie, threatening fearefull diseases and a horrible death against him; which also tooke effect, as we read 2. Chron. 21.

Michaiah also, the sonne of Imiah, prophesied against

against wicked king Ahab, 1. King. 22. And before him, another Prophet, whose name is not expressed, chap. 20. 41. 42. But verses 13. 14. 22. and verses 28, 29. God sent a Prophete to prophesie vnto him his double victorie ouer the great armie of the Aramites.

In the reigne of Iehoram the sonne of Ahab, and so forth vnto the reigne of Ioash the sonne of Iehu, prophesied *Elisha* the prophet, who succeeded *Elijah* in Israel, 2. King. chap. 3. &c. and ch. 13. vers. 14. &c. But before *Elisha* had receiued of the Spirit of *Elijah*; the children of the Prophetes, both they of Bethel, and other which were at Iericho, prophesied that God would in extraordinarie maner take away *Elisha*s master, that is *Elijah* from him. 2. King. chap. 2. 3. 5.

In the reigne of Ieroboam the sonne of Ioash prophesied *Jonah* the sonne of Amittai, who was of Gath Hopher, 2. King. 14. 25. This was the same *Jonah*, whom the Lord sent about the middle time of the reigne of Ieroboam, to prophesie against Nineueh: as we shal see further anon.

Prophetes, vvhich prophesied
more iointly, both cōcerning Iuda, & also concerning Israel, after their separation: yea, and some of the, euen after the captiuities of either of them.

HOsea prophesied, in the reigne of the same kings of Iudah, when *Isaiah* prophesied; to

The set
classis
company
Prophe

wit, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah, with whom also are mentioned, the dayes of Ieroboam the sonne of Ioash king of Israell, chap. 1. 1. of his prophesie; to the end that Israel might the rather be admonished, that his Prophesie belonged to them, as well as it did vnto Iudah, for the reproofe of their sinnes, & for the comfort of either of them, if they would repent, and lay hold of the promises of the gospel, which he by the spirit of prophesie, published, as belonging to them both.

In the reigne of the same Vzziah king of Iudah, and in the the reigne of Ieroboam the son of Ioash king of Israel, two yeares before the earthquake; which was not long after the beginning of the reigne of Vzziah; the Prophet *Amos* prophesied, concerning Iudah and Israel, though chiefly and for the most part concerning Israel, chap. 1. 1. &c. He prophesied particularly against Amaziah, that malignant and proud priest of Bethel, chap. 7. He prophesied also of the destruction of Ierusalem and of the captiuitie, and restoring of the people of Iudah and Israel. Finally, he prophesied of the calling both of the Iewes and Gentiles, saying: *God will raise up the tabernacle of David, &c.* ch. 9. 1. &c. 11. For the performance of which Prophesie, reade the testimonie of the Apostle Iames Act. chap. 15. verses 13, 14, 15, 16, 17, 18. Simeon hath declared, how God did first visite the Gentiles, to take of them a people
to

to his name. And to this agree the words of the Prophete, as it is written: *After this I will returne and build againe the tabernacle of David, which is fallen downe, &c. that the residue of men might seeke after the Lord, and all the Gentiles vpon whom my name is called, saith the Lord which doth all these things.* And the Apostle addeth, *From the beginning of the world God knoweth all his workes.*

In the reigne of Iotham, Ahaz, and Hezekiah kings of Iudah, prophesied the Prophet *Micah*, the Morashite, concerning Samaria and Ierusalem, chap. 1. 1. He plainly foretold the place where our Sauour Christ should be borne, &c. that his kingdome shall be ouer all and for euer chap. 5. 1, 2, &c.

Malachi, the last of the Prophetes of the old testament; he prophesied after that the Temple & citie of Ierusalem were reedified by Zerubbabel and Ieshua, and by the great helpe of Ezra and Nehemiah: and after that the people had exceedingly corrupted, both the worship of God, and also their owne liues and conuersations, as the Prophecie it selfe doth declare. He foretolde the comming of our Sauour Christ into his Temple, and of the comming of Iohn Baptist before him, vnder the name, and by the mightie Spirit of Elijah, that greate Prophete of God: who (as the Prophete *Isaiah* had prophesied manie yeares before, chap. 40. verse 3, &c.) was a cryer in the wilderness

to call forth the people to come out to him; but did not go to the Temple, as Malachie prophesied, that our Saviour Christ should. Reade the third chapter of his Propheſie, verſes 1, 2, 3, 4. & chap. 4. 1. &c. And that his Propheſie concerned not onely Iudah, but alſo all the reſt of the ſcattered tribes of Iſrael, it may appeare both by the words of the beginning of his Propheſie, ch. 1. verſ. 1, 2, 3, 4, 5. and chap. 2. 11. and alſo the ſame may be euident from the concluſion, ch. 4. verſes 4, 5, and 6.

Prophetes, vvhich propheſied
more ſpecially concerning forreigne nations.

the eighth
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 Pro-
 phets.

I*onah* was in ſpeciall maner ſent of God to propheſie againſt Nineueh, that great and chiefe citie of the Aſſyrians; by whoſe Propheſie the citie was moued to repentance. The time when he propheſied was noted before.

The Prophet *Nabum* alſo propheſied againſt Nineueh; but after that time, wherein *Ionah* propheſied; and when they had left off to doe the workes of their former repentance.

Obadiab propheſied againſt Edome: yea, & generally againſt all nations, the enemies of Gods Church; that they ſhould drinke of the cup of Gods wrath.

Habakkuk propheſied againſt the Chaldeans, when their hearts were lifted vp, by their victo-
 ries.

ries against the Assyrians; and when their sinnes were growne vp neare to the full. But he prophesieth saluation to all the faithfull, whosoeuer shall belecue in the name of Christ. *For the iust* (as he saith) *shall liue by his faith*, chap. 2. 4. Read also his propheticall prayer in the third chapter.

Prophetes of the newe

Testament.

THe Prophecie of the new Testament, is indeed, rather a most cleare, lightsome, & full interpretatiō of all former Prophecies of the old Testament, then any prediction or foretelling of things to come, except the rising and fall of Antichrist: yet because euen the things heretofore fore-told, are more clearly & fully reuealed by the brightnesse of the Gospel; therefore in either respect, both of interpretation, and prediction, the new Testament must be allowed to haue the honour of Prophetes, as wel as the old.

The last
classis or
cōpanie of
Prophets.

The Prophetes therefore in the newe Testament, were first of all, those which prophesied immediately before, and at the birth of our Saviour Christ. Immediately before, first *Elizabeth* conceiued with Iohn the Baptist, Luk. 1. 41, 42, 43, 44, 45. And then the Virgin *Marie*, conceiued with our Saviour Christ, by the holy Ghost: in the same chapter, verses, 46, 47, &c. 55. Thus was the conception of our Saviour honored by

the spirit of Propheſie. And it pleaſed God to honour women, as it were with the firſt fruites of this grace of the Goſpell in their hearts, like as it pleaſed him to uſe them as his honourable inſtruments, to ſerue for the manifeſtation of Chriſt himſelfe, the matter and argument of the whole myſterie of the Goſpell. Thirdly *Zacharie*; whom vnbelceſe bereaued of the honour, to be the firſt: he propheſied both of the high office of Iohn, and of the diuine perſon of our Sauour Chriſt at the birth of Iohn, in the ſame chap. verſ. 67, &c. to the end of the chap.

The Prophetes which propheſied at the birth of Chriſt (that we may omit the Angels, whom we cannot properly call Prophets, though at this time they did propheſie; that is, in moſt excellent wiſe lay forth the ſingular cauſes of ioy, which came to the world, by the birth of a Sauour, euen Chriſt the Lord) let vs come to the Shepherds, to whom the Angels appeared, to certifiethem of the birth of Chriſt, whom we may more boldly call by the name of Prophets, ſeeing no doubt after they had ſeene Chriſt, they were for the time indued with an excellent ſpirit of Propheſie, to publiſh abroad that which waſtold them of that child, euen to the wonderment of all that heard them. Luke chap. 2. 16, 17, 18. Such were the Prophets more immediately before, and at the birth of our Sauour Chriſt.

Now ſecondly, touching thoſe that propheſied

sied somewhat longer after the birth of our Saviour: we will not make any great scruple to lend the name of Prophetes to the *Magi* or Sages and wise men, which came out of the East, to worship our Saviour, shortly after his birth: For if they had not bene inlightned by the Spirit of Prophecie in some measure, they could neuer haue bene sufficiently encouraged by the starre, to haue gone so great a iorney to seeke Christ, as they did; or boldened enough, in a strange nation to inquire of him so vndoubtedly, as they did, in that they asked; *Where is the king of the Jewes which is borne? For we haue seene his starre in the East, and we are come to worship him, Mat. 2. 2.* And much lesse, after they had found him in poore & contemptible estate, would they haue offered their gifts or presents, as testimonies of their spirituall homage; if they had not bin confirmed in their perswasion, by the holy spirit of God. vers. 10. 11. After these *Magi*, prophesied *Simeon*, at the presentation of our Saviour Christ in the Temple, Luke 2. 25. &c. 35. And immediately after *Simeon*, *Anna*, a verie ancient Prophetesse, vttered her prophetic, confessing Christ, so acknowledged of *Simeon*, to be in truth the Lord. verses 36, 37, 38. Thus, euen at the beginning of the appearance of our Saviour, he was acknowledged by the Spirit of prophetic.

When the time came, that he should be more fully manifested to all Israel, which was, when

he was about thirtie yeares of age. Luke 3.23: *Iohn* the Baptist being a Prophet, yea greater then a Prophet, Luke 7. 26. He did not onely point Christ out personally, when hee shewed himselfe; but he preached assuredly, that he should shew himselfe before he had seene him: & therefore baptized the people into his name, who should shortly shew himselfe to be the Sauiour, among them.

As touching our Sauiour himselfe, we know that he was the Prince of Prophets, most mightie in word and deed, to whom all the Prophets giue witnesse: and whom God promised to raise vp, as one, of whom Moses was but a certaine figure and type, Luke chap. 24. verse 19. and verses 25, 26. 27. Read also Deut. chap. 18. 15. Act. 3. 22. 23. 24. and chap. 10. 38. 43. He hath reuealed most clearly the secretes of the kingdome of heauen, euen from the bosome and counsell of the Father. Isai. chap. 9. 6. Iohn. 1. 18. By his Spirit all the former Prophetes prophesied according to that which is written concerning Noah. 1. Pet. 3. 18, 19, 20. He foretold the destruction of Ierusalem, which accordingly came to passe: as also, that many Antichrists should rise vp, as since they haue done, & namely in the succession of the Antichrist of Rome: and finally, that he will come againe at the last day, to iudge the world: which shall as certainly be perfourmed in due time by him, as anie thing which he hath foretold, is already accom-
pli-

plished, in the season thereof.

Finally, after the ascension of our Saviour Christ vp into heauen; from the which time the gifts of the holy Ghost were abundantly poured downe vpon the Church: many were furnished with the gift of Prophecie: for so we read Ephes. 4. 11. *He gaue some to be Apostles, & some Prophetes, &c.* See the prooffe of it, Act. chap. 11. 27, 28. *In those dayes came Prophetes from Ierusalem to Antiochia. Of the which, one named Agabus, foretold the great famine, which came vpon all the world vnder Claudius the Emperour.* The same Agabus foretold the afflictions of Paule, Act. 21. 10. 11. And in the same chapter vers. 8. 9. Saint Luke reporteth, that Philip the Euangelist had foure daughters which did prophesie. Reade againe chap. 19. 6. Paule layd his hands on certaine Disciples of Ephesus, and they spake with tongues and prophesied.

The Apostle *Paule* himselfe, by the spirite of prophesie, foretold the time of the rising of Antichrist; & that he should fall againe, 2. Thes. chap. 2. So doth the Apostle *Iohn* in the booke of the Reuelation, chap. 17. where also, he noteth out the place and seat of Antichrist, by such a description of it, as agreeth only to Rome. Yea in that booke he describeth very lively the afflictions of the Church, such as should fall vpon it, euen to the end of the world. And last of all, how glorious the estate thereof shall be thenceforth, when Christ shal once haue perfected the

marriage betwixt himselfe and it. And thus the whole Propheſie of the holy Scriptures is with that propheticall booke ſealed and ſhut vp. Reuel. chap. 22. 18. 19. 20. 21.

The Conclusion.

THis conſtant ſpirit of Propheſie, as it were the lode-ſtarre or haruenger of time; and the certaine performance of all things in their proper ſeaſons, euen as they were foretold; as well the more particular, as the more generall Propheſies, and that alſo concerning all forreigne and heathen nations, as wel as concerning Iudah and Iſraell: according as holy men of God ſpake, not of priuate motion, but as they were moued and guided by the holy Ghoſt, as the Apoſtle Peter teſtifieth, 2. ep. ch. 1. 20, 21. (Inſo much as we may ſay generally, according to that we reade, Amos 3. 7. *Surely the Lord hath done nothing but he hath revealed his ſecret to his ſeruants the Prophets.*) And chiefly the conſtant foretelling & performance of al things concerning Chriſt Ieſus our Lord, and his kingdom; concerning euery part of his humiliation, and the whole glorie which was to followe, according as the Propheſes are ſaid to haue ſearched into theſe things 1. Pet. 1. 10. 11. This conſtant and certaine ſpirit of Propheſie (I ſay) giue to the Church, from time to time, for the clearing

ring & confirming of that foundation of all prophesie, which God himselfe had layd from the beginning, as was layd before, and which wee reade of Gen. 3. 15. &c. in that he hath by his owne voyce published, that *the seed of the woman should breake the serpens head*: according also to that which is written, that God is the father of Prophetes, and that his Spirit is the Spirit of prophesie, 1. Sam. 10. 5, 6, 10, 11, 12. and chap. 19. 20. &c. It is an infallible confirmation of the truth of our Christian religion, and of the certaintie of Gods determinate counsell, and most vigilant providence in the continuall ordering and gouerning of his Church, and all the holie affaires and ordinances giuen vnto it, from the beginning to the end; according to that which the Lord himselfe saith, *Isai 46. 9. 10. Remember the former things of olde: for I am God and there is no other God, and there is no king like me. Who declareth the last thing from the beginning: & from of olde, the things that were not done, saying: My counsell shall stand, and I will doe whatsoeuer I will.* And as the Apostle James saith, as was alleadged before, *Act. 15. 18. From the beginning of the world God knoweth all his works*: that is to say, he so knoweth them, that he hath a care to accomplish and performe them, euerie one in the time and season thereof, according to his owne counsell and appointment with himselfe.

And now further, let vs diligently obserue, that the certaintie of al things already accomplished,

according to the propheties formerly giue forth of them, ought to be a like vndoubted confirmation of our faith, in the assured expectation of all things foretold, whatsoeuer the holy scriptures certifie vs to be yet vnfulfilled. Such as are the full consumption and abolishment of Antichrist, by the brightnesse of the Lords comming 2. Thes. 2. 8. That the Lord will from time to time call home his full number, both of the lost Iewes, and also of the Gentiles to the faith and saluation of Christ, euen to the end of the world Rom. 11. 25. &c. and Matth. 24. 31. That there shal be a general resurrection of the dead; & a generall iudgement vpon all men, either to perpetuall woe and misery, or to eternall happinesse and glorie, Mat. 25. 31.

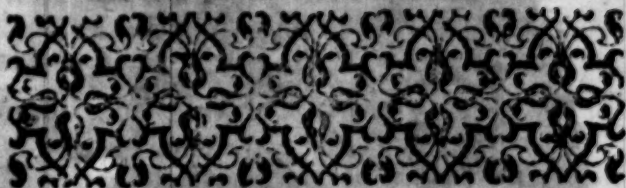
The vse of which our faith and perswasion, & of the whole ground & warrantise therof, ought finally, and for our full conclusion, to be this; that we being aforehand made priuie to all these holy secretes of God, & being in vndoubted expectation of the fulfilling of the, & chiefly of the comming of our Sauour Christ to iudgement; should according to the most holy instruction of the Gospell, both learne and practise more and more to denie all vngodlines & worldly lusts, and to liue soberly, and iustly, and godly in this present world. Tit. 12. 1. 12. &c. God

of his infinite mercie vouchsafe vs his

grace so to do, euen for the same

our Lord Iesus Christs

sake. Amen.



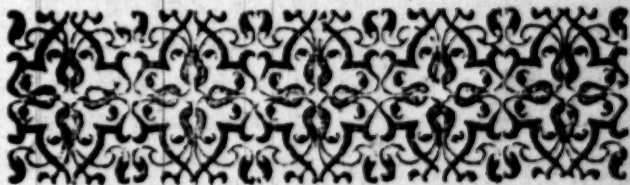
*The few errata escaped in some bookes
of this Impression.*

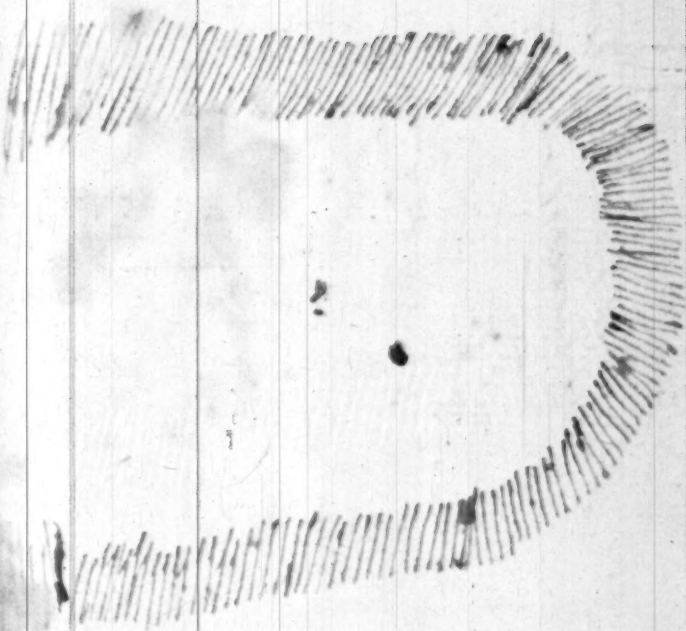
To the Reader, lin. 17. In for It.

Pag. 20. lin. penult. in, is wanting.

Pag. 36. lin. vlt. adout, for about.

Pag. 38. Titus and Vespasian, by a misplacing of the
words, for Vespasian and Titus.





Contingere omnia du. DB

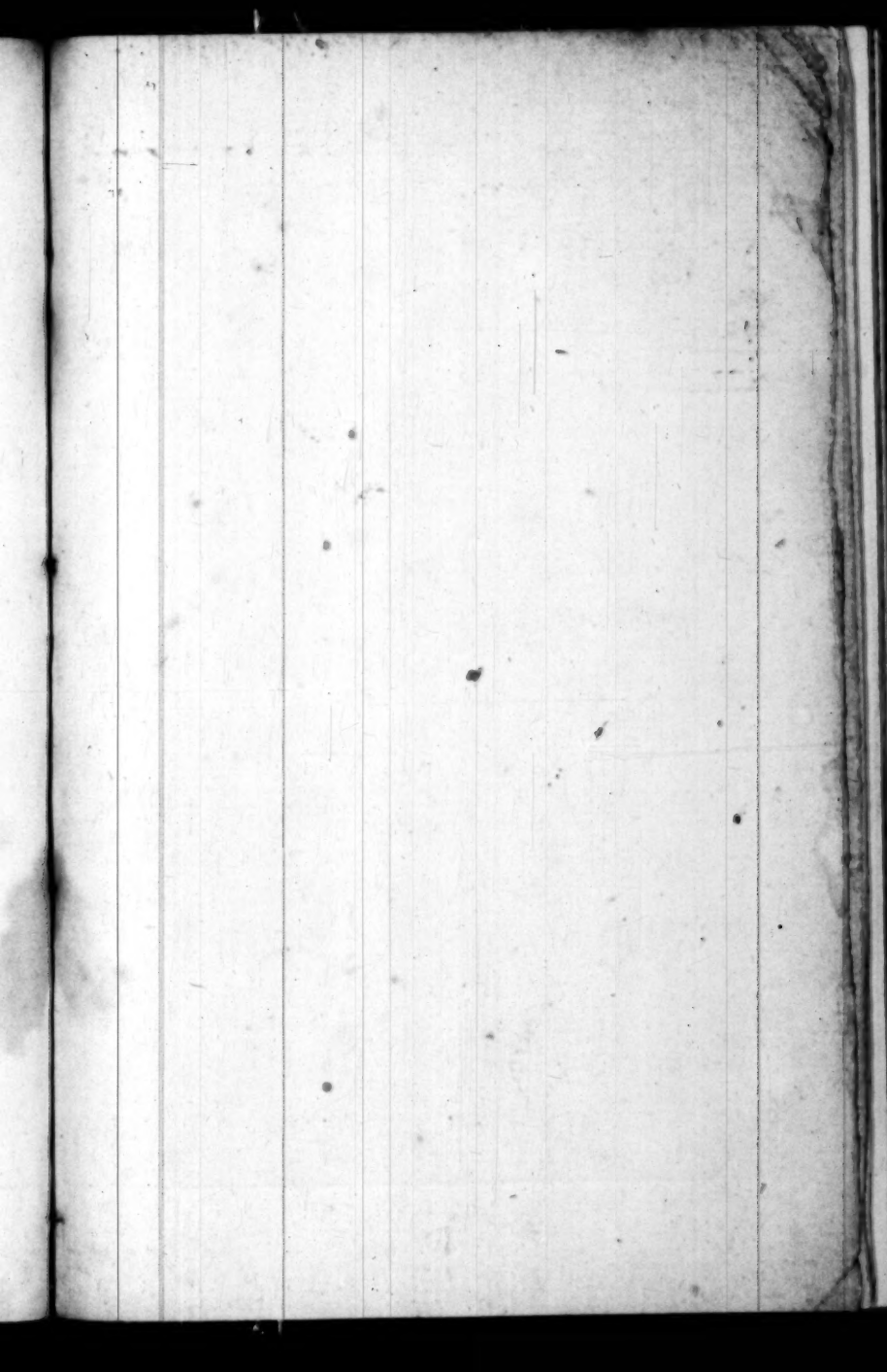
Contingere omnia, interstitione ord
contingere

Allo

Contie

Contie

Contie



~~John Waters~~

Thomas

John Waters

John Waters

John Waters

John Waters

John Waters

John Waters

John Waters

man

Waters

Waters

To the most noble lady, our gracious
Queene Anne.

FROM the citie (most gracions Queene) of Constantin, son to Brettish Helen, a very lerned Iew wrote vnto Britanie to haue Hebreu instruction of Christianitie. And I haue in a litle book comprised for him in few wordes, the greatest matters to stay Christians in there groundes: & to stay Iewes from longer misbeliefe. And this part, in Ebreu & English for English matrones, I commend, with all that shall come such fro me, to your Graces care & charges. As you are engrasse into the nobilitie of Helens house, the spirituall, reparing of her sonnes towne is a kind of debt layd vpon our nation: and none in the world be so likely to drine thence the Turk, as your Maesties familie may be thought: laying the Gospell, as Constantin did, the foundation of all successe, & reaching the east to take a better Gouernour.

Your Graces most humble

HUGH BROUGHTON

76098

ומאזרח גם חוץ מלכי בבל חייך חיו לצמח פדנע
 סעו תמו מן בלחות: ועתה יאכילו ויבינו ויחמינו
 חנני לבב כי מלכות המציה מלכות עולם הבא:
 וידר משמים איש נברואל לקניד ומנה לאיש חמורות
 וקול קניד לכורע בן אם רבא גם לרדיוז בן ישת מת
 ישת אלהים לישת ויטכן באחלי אם: וכל מלכותיהם
 אצמו על זאת כי מלך מלך על ירושלים אשר ירד
 מים עד ים ומן נהר עד ארץ: גם הומן קטוב
 אל אבועים אבועים מאמרות כורע לקציב ולבנות
 ירושלים: ורחצית חומן רחץ משלת בבל וחרבן
 בית נמרד ועם אריות סתום וקול מועבר בכל ארעא
 על הצתחות אלהי דניאל וכן ישת מעביר קול רדיוז
 חמדי גם כורע חבורו במלכות הוא כתב על אלהים
 ועמו ותאבותם ירושלמה ועל בנין הבית: גם היהודים
 חמדו בירושלם תחת זאת ועובו ארץ צעון בעבור
 קר ציון: כל אלה חאדירו רצית העת אל מלאכות איש
 נברואל: כשי איש לו יטנה ברחצית: כן חתעלא אלהים
 בתכלית במות ממציא כאשר הערה את נעשו אם
 וחייא את אמצ בצחלים ותנעצ ותעצ חארץ ויקיט יאני
 ארמט עשר וקול ביום אלוזי נחיה וארבעים ימים תר
 ביתות הנאמנים והועלה אמימח גם בצמחת תורה אלה
 אז דת לתלמידיו ודוגי בלילה מכלו צחות בכל לשון
 ולשון: עדים כתביהם כי בלשון יון נצחו כל חנני חיי
 זליצת: ואין חיווק למקרא: סוף דבר חכל נאמני

אבועים
 אבועים
 חס ממונה
 דבר
 בתחלת
 תחנות
 דניאל
 ולחתם
 מציח
 קרע קרעים
 דברי חבן
 עורא:

Also they saw the kinges of Babel how they came to nought in a moment, ended, wasted with horronr. And now men of sages wold cōsider, & pereceauce, and beleve, that the kingdome of Christ is a kingdome of the world to come.

And the Angel Gabriel is sent from heauen, to shew the time of this kingdome vnto Daniel full of Grace. He sone told Cyrus the sone of great Sem, & told Darius S. of Iapheth when God wold persuaue Iapheth to dwell in the house of Sē. Also all their kingdomes had heard of this matter, that a king should be manifested at Ierusalem which should rule from sea to sea, & from the riuer to the endes of the earth; & the time was prefixed, to be 490. yeres, from the decree of Cyrus to restore & build Ierusalem. And the beginning of this time had sene the fall of Babel, the house of Nemrod, likewise the mouth of lions was stopped, & a decree vvas published to worship Daniels God, & this decree did Darius the sone of Iapheth publish. Cyrus also, his fellow in kingdome, published in letters parentes, the God of heauen, & his People, & their returne to Ierusalem, & the building of the temple. In the same sort, Iuda loved Ierusalem, & left the land of the north for mount Sion. All these Poinctes renowned the beginning of the time whence reckoning should be taken, for the kingdome shewed by the Angel Gabriel. But the end was more honored fro God by the death of Messias: when he powred out his soule a sacrifice for sin and darkened the Sun at noone day: & the earth trembled & quaked: & they who slept in the dust of the earth awaked: & Christ arose the third day: who 40. dayes viewed the assemblies of the faithfull: & was taken vp into heauen: & at Pentecost, he sent downe to his disciples a fierie law: whereby the fishers of Galilie spake eloquently in all tongues. Their writings testify, that in the tōgue of Iauan they passed all the dwellers in the Isles of Elisa, & the vword of God nedeth not mortal mans testimonie.

שנה וארבע מאות שנה לצאת בני ישראל מארץ מצרים
 ויבן שלמה תבית ליהוה בשנה הרביעית ויהימים אשר
 מלך שלמה בירושלם על כל ישראל ארבעים שנה:
 וזו שנות העולם שלוש מאות עשרים ותשע: לוח
 ירתק חבל הכסף ולוח תרוץ גולת הזהב ולוח תשבר
 כד על מבוע הכתובים ולוח ירוץ קבלבל אל בחר
 וברי קדש באלה: משם תל חזק ימי מלכות יהודה:
 נאקד עון ישראל על ראשו שלוש מאות ותשעים שנה:
 ועל אלה באמת ערקו דעות רבים גם יהודים גם נוצרים:
 אלה אמרות דון יצחק אברבנאל על יחזקאל: ידוע
 אמתת שנהלקו מלכות מלכו מבית יהודה מרחבעם
 עד חרבן ירושלם שלוש מאות ותשעים שנה בדיוק כפי
 עדות הכתובים: וכן אמרו בית רשון עמר ארבע
 מאות עשרים ושבע שנים על מהם שלשים ושבע על
 מלכות שלמה ונאחרו שלוש מאות ותשעים שנה למלכות
 אחא: וחרבת ממנו מחוקקים השנות בלוחות ויגבירו
 סכום חזק: עם הערבים על אלה: כן ישרו שנות
 העולם לפני חרבן הבית שלוש אלפים ארבע מאות
 ושמונה עשר שנים: וסם חלעו אמונה עשר שנה
 לשבעים של מלכות בבל: חוסף חמישים ושתים
 ותמנא קץ השבעים לבלות בשנה שלוש אלף ארבע
 מאות ושבעים: וזה גבול למנות משמר מלכי
 הארץ: ולוח יאמינו בני ישראל כי חבל הבלים חבל
 תחת קצמא עד אשר הם דלו מלכות שלמה אולם

In the 480. yere after the children of Israe! left
Egypt, Salomon built an house to the Lord. Now
the dayes that Salomon reigned at Ierusalem over all
Israel were 40. yeres. At theyr end the yeres of the
world were 3029. The Siluer chayne will not be
loosed: & the Golden revolution of time will not
be broke of: and the bucket of the holy spring will
not be burst, nor the wheele duly turning the he-
auens wilbe rent at the cisterne of the story house,
for any whit of these times. Now come & see the
yeres of the Kingdome of Iudah. The sin of Is-
rael was fastened to their head 390. yeres. For here
many agree, Iewes & Christians. And these wordes
hath Don Isaak Barbinel vpon Ezek. 4. It is well
known that since the time that the Kingdomes we-
re deuided they reigned in Iuda from Roboam vnto
the destruction of the temple 390. yeres exactly, accor-
ding to the testimony of the scriptures. And vnto the
same effect it is sayd in cabala of Dauid Ben Abra-
ham, the temple stood 427. yeres. Subduct thence the 37
of Salomons kingdome, & there remayne 390. for
the kingdome of Asa. And many of vs Christians
haue in tables set forth lernedly this iust summe
with all the particulars. So the yeres of the world
before the destruction of the temple amount vnto
3418. And then there had passed 18. of Babels 70.
Addes 2. & you shal come vnto the end of the trans-
migration in 3470 And this place maketh an end of
reckoning by the date of earthly kinges. Now Israel
wold not beleaue that all was vanity vnder the sun-
ne, vntill they saw the kingdome of Salomon spent
& rent vp:

ועתה וכו' ימות עולם

בינו צנות דור ודור:

מאדם ועד עטירת תרח צנות אלפים ואמונים ואלוהים
והקדים יחזק מיתתו של תרח לביאת אברהם ויצחק
פינען: זה מבואר מסדר הכתובים ועד יריק אלכסנדר
זכרצית רבא: גם רוח הקדש בדיקח חרתא בכתבא
דערבאם ואלוהים: וזו אברהם בן שבעים וחמש
אנים במות תרח בן מאותים וחמש: וחוץ קולד
את אברהם בן מאה ואלוהים אנה בגיל אנה בכולד
את את גם בגיל אנה יעקב כלכתי מצרימה: כן
התעלה אלהים באלה: והכל מתאכ וצבא גדול
ואין עקב ועתלתול באלה: הנה זאת חקדיוהו בן חיה
אמענה ואתה דע לך: ועד כה אלצלת האנים: סך
האנים סגור חותם עד אחת באחת תגאו ורוח לוא יבוא
בימים: איצא באחותה תדבקו תתלכא ולוא תתעורר:
גם אלה: מיד אחרי מות תרח אמר יהוה אל אברהם
לך לך: ויתברכו בך כל מעשחות חרץ רוצה לומר
במצית מלך צדיק ומלך אלם וכהן עולם כדברתי
מלכיצדק: ועתה בין בדבר וסבן במדחת: מקריאת
אברהם ועד שסח מצרים ארבע מאות ואלוהים אנה:
עד עצם היום: וכן תרבו האבעים וקנים ועד תלמוד
ירושלמי במגילת: גם זו נודעת מאוד כי באמונים

And novv, remember the dayes of old con-
sider the yeres of all generations.

FROM Adam vnto Tharaes departure to para-
dise are 2083. yeres. And the Lord toke Tha-
ra to him before Abraham went forth vnto
the lād of Chanaan. This shineth cleare by the plain-
nes of the text. And Philo of Alexandria is a witnes,
in peregrinar: fol 284, And Bresith Rabba vpon gen.
Also the holy ghost in the new Testament, in the
actes of the Apostles. And Abraham was seauenty
fiue yeres old when his father died at 205. And he
begate Abraham at 130, as Adam at that age bega-
te Seth, & Iacob, at that age, went into Egypt. So
god dealeth in wonderfull sort, for ease to our re-
membrance in matters of like dignity. And al is
settled, & the order goodly, & there is nothing cro-
ked or writhen of all this: Behold it, we haue ser-
ched it heare, it and know for thy good. And hither-
to the yeres are fastened together. The number of
the yeares is sealed sure: they touch one another,
& no spirit can come betwixt them, they cleaue one
to an other, they hold fast & will not be separated.

Also these be equally sure. Presently after Thara
went to the Paradise of God, the Lord sayd vnto
Abraham, Goe thou &c & all families of the earth
shalbe blessed in thee: meaning in Christ, the iust
King, & King of peace & sacrificer for euer after
the order of Melchisedek. Now then conceane the
worde & perceane that which the eye may see From
the calling of Abraham, vnto the Passeover Kept in
Egypt, are 430. yeres. So the Seuenty interpreter ex-
pound. Ex 12. 40. And the Thalmud Ierusalem in
Megila. Also these times folowing are past al doubt:

אביהוה קוה מעלם

אליקים

עור

ערוק

אכין

אליהוה

אלעזר

מתתן

יעקוב

ישקף איז מרים

אם קמצית

על כן נקרא יוסף

בן עלי אבי

מרים

דשא קוה הנכית

יחנן

יחורק

יוסף

שמעי

מתתיה

מתת

ע

הצלי

נחום

עמוס

מתתיה

יוסף

ינא

מלכי

לוי

מתתיה

עלי חותן יוסף איז מרים על בן יוסף

מרים (נקרא בנו)

יוצא וזה צמו אחר יקראו

יקום עקבו

דאיתא קמצית אי מוק קוה: גם קבוים ידעו מצעחות

אלכים ואיז לוח יכחצ בקנק בלי תוכחת רבים:

Zorobabel, S. of Salathiel.

Abiud or Mefullam	Rhesa, or Ananias
Eliakim.	Iohanna.
Azor	Iudah.
Sadoc	Ioseph.
Achim.	Semej
Elihud.	Mattathias.
Eleazer.	Mahath.
Matthan.	Nagge.
Jacob.	Chesli,
Ioseph : the husband	Nachum.
of Mary, the mother	Amos.
of Christ : therefore he	Mattathias.
is called the sonne of Ely	Ioseph.
the father of Mary.	Ianna.
	Melcj,
	Leuj.
	Matthat.
	Ely.
	Mary.
	Iesus.

And this is the name v vherby they shall
call him: Iehoua our righteousness Ier 23.
and 33.

התעוררות על אברין מלכות

בתחלת הגלות לעי' מות יהויקים חות נבוכדנצר
הגלם הרב הממל מלכות חנוים: בכל וערס ובית
אלכסנדרוס תלמי וסלכוס במרים ובנציון:

גם כן מצי' נדחה כאבן חתונת ה' לח בידיו
ומחת גלמז על הגלות ה' שרולח ומסעף וחרקת
קמון והו כעור מן אררי קיע: ונצח קמון רוחח
וכל אחר לח האתכה להון ואכנח ה' מחת לכלמז חות
לשור רב ומלת כל ארעא: ויעב חלמז ומשורא

מצרף: כאשר רוח קרצ אבע פעמים מחוק מ'
המלכים חזקה בסער חיצ חמורות: המלכים קדורעים:

גם כמו כן מתיחס המצי' מבית נתן וקט: גם למין
אחתיאל וירבבל אשר אלכוס מלכ' בכל באני
בתים מבני ורובבל אשר אמו בארץ בכל אצבער כי

חז אצ בער ותאמן ער אשר חס ורו חת בכל ובלאצר
קח כל חצ ער ואצ ער חכלתו: כן בני אצ' אמות
היו להם למאולס יקרא חב' קוח ולחנניה ריצח והמה

רדעים מיר מלכ' עולם ויון מבית אלכסנדרוס בית
מולומיוס במרים גם מבית סלכוס בנציון קוח
מלך באבעים ואצ' מלכויות: ובה בצנת גולר

מצי' יחוק ערקט בבית לחם ולעמים ארמילוס נצל
ממאלתם מתחת אמי יחוק: ומלכות האצ' יאצ'
לח תתקבל מירדעת: וממוחח בלח חכמי עלס דואלמק

למעתחות למצי' ולנצח חת בר אצרי כל תוס' בו:
חזת מאע חתו:

ארמילוס

קוח קנן

חילת

מאס

רומילוס

מלך

קריציון

תרנסיונתן

בן עויאל

בממל

סעותיה

יח' מאית

ארמילוס

רציעא:

על חלת

וכרוח

אצתיו

ימית רציע

Observationes vpon the destruction of the Kingdome.

IN the beginning of the captiuitie before the death of Iehoiakim Nabucadnezar saw a great image resse- blinge the kingdomes of the heathen: as Babel, and Paras, & Alexanders house, and the kingdomes of his princes which reigned in Egypt, and in the north Also Christ was sene as a stone cut out without handes, which smote the image vpon the legges of iron and clay, and brused them: and they became as chaff fro a barne flore, and the winde toke them away and no place was found for the: and the stone which strooke the image became a great mountain and filled all the earth. Both true is the vision and the exposition is sure, And as the holy Ghost seauentimes expoundeth these kinges, the kinges that persecuted, so he recordeth the familie of Christ by Nathan his ancestor, from Salathiel and Zorobabel (whom the kinges of Babel robbed) in two houses of Zerobabel whose name was in Babel, Glad-in-sorow bicause he was glad in sorow, and beleued (Ier, 51.) till Zaru (they fanned) Babel, as chaff fro Corne, and Bel-she-Azar, i. Bel L. of store, became Bel a fyer of sorow: and fire ate him vp: so his sonnes had two names: Mesullam was called Abihud; and Ananias, Rhesa; and these were persecuted by the kinges of Elam, and Iauan, The house of Alexander, and the house, of Ptolomy in Egypt: also by the house of Seleucus in the northe: He reigned ouer 72. kingdomes. And the same yere that Christ Iehoua our righteousnes was bot ne in Beth-Leche now the Romane had bestript them from al kingdomes vnder heauē; and the kingdome of heauē which cannot be corrupted, was known: and from the East Persian wisemen came to Ierusalem to worship Christ, and to kisse the sonne, in whom all that trust are happy, And this is his family.

In the booke
of the grac-
ious man,

ועתה אבאר לך שמים בתי דוד ער הנולד
 בלוח אחת גם כן בלוח קטנית ער הנולד:

דוד:

שמים	בתי
דוד	מיתת
אבית	מית
אסד	מליח
ימופע	מליקים
מורס	מיתן
אחורית	מסוף
יולא	מיתר
אמנית	שמעון
עוית	מלי
מיתס	מיתס
אחו	מיתס
מחוקית	מליעור
מנצח	מית
אמון	מית
מחוקית	מלמור
מיתקים	מיתס
מיתין	מית
	מלכי
	מית
	מלתיאל

And now I will shew you the
two houses of Dauid vnto the captiuitie
in the one table, and in the second, vnto
the redemption.

Dauid.

Salomon.

Roboam.

Abia.

Afa.

Iosaphat.

Ioram.

Ochozias.

Joas.

Amasias.

Ozias.

Ioatham.

Achaz.

Ezekias.

Manasses.

Amon.

Iosias.

Ioakim.

Iechonias.

Nathan,

Mattatha

Mainan.

Melea,

Eliakim

Ionan.

Ioseph.

Judah.

Symeon

Leuij.

Matthas.

Iorim.

Eliczer.

Iose.

Er.

Elmodad.

Cofam

Addj.

Melchj.

Nerj,

Salathiel.

אל איז מופלג בזהבמת המצנת
אברהם ראובן איז קושטערניק
וראז ישיבת עם דברי שלום
ואמת:

איז מקולל יעדתי לטור כל דרכי אמונתנו ביותר
במלך מלך אמכועיח על אנגילטר היום בא וואר
קוית רחמי: ועתה אסער בדועוס אאר כתבת לערס
בעמי ואתחיל מבית דוד וסדר עולם: כי באלק קותל לב
רוב אנשים ויהי לגידה: אחרי כן אם רח אלקים מרחעת
עלי אחוז מחברת כל כתבי קדש עם ערלת ותלמוד:
ואסכילך אלקים דעת באיה אנשים כלל בית שלמה
ובאיה סגית נתן חלת ירושת המלכות: ביכניהו קן
לבני שלמה כדבר יחזק ביר ירמיהו על יחזק'ים מלך
יהודה ואל בני אל יכניהו: כה אמר יהוה על יחזק'ים
לא יקם לו יושב על כסא דוד ועל יחזק'ין כה אמר
יהוה: ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ
קום ערירי גבר לא יכלה בימיו כי לא יכלה מורעו איש
יושב על כסא דוד ומשל עור ביהודה ואת צבועת אלקים
ואין איש מחז בידה לעולם בתצובת כל עמת שתצובת
מאז לא קביתו אל ארץ כנען:

TO THE RENOVVVED IN IE-
VISH LEARNING, ABRAHAM RV-
BEN ARCHISYNAGOGE IN CON-
stantinople, vvordes of peace and truth,

FAM OVS sir, I promised to shevv you
the vvays of our faith largely, vvhen the
King of Scotland should be King of En-
gland. The day is come, and vvhat I longed for
I haue seene. And novv I vvil declare in print
vvhat I did before in vvriting. And I vvil beginn
from the house of Dauid, and the Chronicle For
herein the heart of the most is deceyved and
wandereth. Aftervvards (if God wil,) I vvil shevv
the joynctes of al the holy Bible, and the super-
fluity of the Thalmud. God give you knowledge
for Dauids house: vvhere the sonnes of Salo-
mon sayle: and vvhere the seide of Nathan his
brother doth come heyre to the Kingdome. In
Iechonias Solomons seede sayleth: according to
the vvord of the Eternall, by Ieremy both of Ie-
hoiachim and Iechonias, of Iehoiakim thus spea-
keth God. He shall haue none to sitte vppon
the throne of Dauid: And of Iehonachin thus
sayth the Eternall: O earth earth, earth heare the
vvord of the Eternall, vvrite this man childles: a
man that shall not prosper in his dayes. For none
shall euer prosper of his seede: to sitt vppon
the throne of Dauid, and to rule in Iudah, This is
the oath of God vvchich is neuer called back by
no repentance: as the repentance of Moses could
not call back Gods oath for his going into the
land of Chanan

מצעדת דוד על בני המלכות עם סדר עולם
על גאולת יאשי תכל ברם ברית קמציח:

THE FAMILIE
OF DAVID,
FOR THE SONNES OF THE
KINGDOME, WITH A CHRO-
nicle vnto the redemption.

My Hough Broughton

גרעם פה באמסטלרדאם עיר רובלים מורע
על קדו ותאות קארץ במעט וברית קמינס:

Printed at Amstelredam a city of Marchan-
disc knowen vnto India and all limites
of the Earth

By Zacharias Heyns. 1605.

